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The Wisconsin Archeologist

Vol. 20 | July, 1939 NEW SERIES | No. 1

Wisconsin Archeology

Your Collection

Kansas' Survey

Indian Life

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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The Wisconsin Archeologist

VOLUME 20, No. 1
New Series
1939

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WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society
Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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WISCONSIN ARCHEOLOGY IN THE LIGHT OF RECENT FINDS IN OTHER AREAS

W. C. McKern

In order to freshen and revitalize our interest in the Wisconsin archeological field, it is well occasionally to check up on the progress being made in adjacent areas. The prehistoric Indians had no knowledge of, and consequently were in no sense delimited in, their activities by the political boundaries which now separate the Mississippi Valley into states. Moreover, they were not so sedentary in their economic status that they did not, in the course of generations, move about from place to place over a considerable area. We now know that some of the tribes present in Wisconsin at the beginning of the historic period had migrated here from the east, the southeast and the north; and that certain groups formerly in Wisconsin had departed west and southwest before the arrival of the white man.

Moreover, ideas diffused into Wisconsin from outside groups, as a result of trade or other social contacts. This influence can only be determined and evaluated through a cultural knowledge of the outside sources.

Therefore, in order to understand and undertake to solve Wisconsin archeological problems, we must become familiar with the archeological picture in neighboring states, and even in much more distant areas.

Much has occurred recently in North America which has a definite and interesting bearing on Wisconsin archeology.

A general summary of some of the more important of the discoveries relating to our field may prove interesting, and serve to emphasize the broad scope of problems which otherwise might be interpreted as purely local.

During the past two years, research in western New York, primarily by the Rochester Museum of Arts and Sciences, has resulted in the identification of a new prehistoric culture manifestation to which the name "Laurentian" has been applied. The complex of traits for this manifestation includes: relatively crude points, knives and scrapers of chipped stone; slate and bone implements, many of them extraordinarily Eskimoid in character; no pottery; and copper implements practically identical to the heavy, utilitarian variety so well known for a western area centering in Wisconsin.

There is stratigraphical evidence to show that the Laurentian represents the culture of a very early group of Indians in the Northeastern area, probably as early as any known cultural group there, and apparently preceding the introduction of pottery into that region.

In Wisconsin we have not been able satisfactorily to determine any cultural association for our utilitarian copper industry, responsible for the considerable variety of massive, chemically eroded projectile points, knives, adzes, gouges, bars and socketed "spuds," but it is significant that this variety of implements includes such Eskimoid types as the ulu or curved chopping knife, the unilaterally multi-barbed harpoon and bird-dart points, and bevelled projectile points. We are not prepared to say that the Wisconsin specimens represent the same culture manifestation or are contemporaneous with the Laurentian materials in New York, but it would be illogical to disregard the strong indications of cultural relationship between the two. The exact nature of this relationship remains to be determined.

In connection with this problem, copper spear points have recently been unearthed in Alaska, where they appear to have been produced and used by the Athabascans, the immediate ancestors of the people historically living there. Some of these copper points are exactly like rat tail-tanged speci-

mens of common occurrence in Wisconsin, but they do not bear the same age-indicative chemical erosion. These Athabascan tribes appear to have been pottery makers, and the evidence strongly indicates that pottery was actually made there well into the historic period. The pottery is somewhat intermediate in type between Eskimoan and the Woodland ware so common in Wisconsin.

The presence of pottery in quantity among the northern Athabascans is of greater interest to the student of Wisconsin archeology than might at first be apparent. The earliest type of pottery known for Wisconsin, as well as that of most common occurrence throughout the entire pottery period, is generally known as the Woodland type, and is associated with other traits in the culture complex of the Woodland Pattern. There are strong indications that this culture, unlike the other important manifestations in the state, did not come into this region from the south, marking the northward advance of horticulture and pottery from Middle America. Rather, the cultural affinities of this culture appear to have been to the north, and it has been seriously proposed that the Woodland Pattern, probably in a somewhat different, ancestral form, came from Asia into Alaska, up the Yukon, into the Mackenzie Valley and down to the western end of the Great Lakes region.

One of the outstanding objections to such an hypothesis has been the long-accepted theory that pottery was independently invented in Middle America from whence it spread, with horticulture, north into the Southwest and the Mississippi Valley, and south into South America, accounting for all American pottery varieties. Of course, it never accounted for Eskimo pottery, which apparently came from Asia. Nor does such a theory account for Athabascan pottery in Alaska, which also suggests Asia as a place of origin.

With these exceptions well in mind, Woodland pottery, the most common variety found in Wisconsin and Minnesota, comes up again for consideration. It has recently been found on the shores of Reindeer Lake, northern Saskatchewan, halfway between the United States-Canadian boundary and the Arctic Circle. This is certainly far north of the corn belt; if a southern variety of pottery spread so far north, it

most certainly did so independent of horticulture. This divorce of pottery and horticulture in America, established beyond question by these recent discoveries, considerably weakens the old theory of a common origin of all varieties of American pottery in Middle America.

To be sure, we have southern varieties of pottery in Wisconsin, such as the Lake Winnebago, Grand River, and Aztalan types, but these are remotely different in character from the Woodland ware, and consistently occur on or very near the surface stratigraphically above the old Woodland deposits. They were introduced in the late prehistoric period, while the Woodland manifestation, although surviving into the historic period, was dominant in the state and general region during a much earlier era. Recent work in Nebraska has uncovered Woodland pottery and other materials, repeatedly, at considerable depths and below materials representative of later, Plains culture manifestations, as found at the Fort Ponca site (E. H. Bell, personal communication).

A Woodland-like pottery had previously been reported from northeastern Siberia. These more recent finds suggest a distribution of the Woodland ware, and possibly other related wares, from the middle Mississippi Valley northwards into Canada, through the Mackenzie Valley and by way of the Yukon Valley across the Bering Strait to northeastern Asia. Dr. Ralph Linton's report (personal correspondence) that he saw Woodland-like pottery from archeological sites in Finland and western Russia, on the occasion of his visit to Europe last year (1938), presents the possibility of a further extension of this distribution across northern Asia and Europe.

Such a broad distribution of pottery comparable to our Woodland variety, which certainly would be in support of the hypothesis of an Asiatic rather than a Middle American origin, can not at the present time be demonstrated, but these recent discoveries at least serve to more clearly define our problem, and should be of interest to all students of Wisconsin archeology.

We have now become quite accustomed to the idea of Hopewellian archeological sites in certain parts of Wiscon-

sin, and the distribution of this manifestation has been established to include Iowa, Illinois, Michigan, Indiana, Ohio, western New York, and Kentucky. Moreover, a Hopewellian-like manifestation has been reported in northern Louisiana. Now comes the report that work by the U. S. National Museum has produced Hopewellian-like pottery, in considerable quantity, in Kansas. A few other traits characteristic of this cultural division have been found there, but the work has not progressed sufficiently to definitely establish a well-rounded Hopewellian culture complex.

Recent investigations in Iowa should be of particular interest to Wisconsin students. The Oneota Aspect of the Upper Mississippi Phase of culture is represented in Wisconsin by three subdivisions: the Lake Winnebago, the Grand River, and the Orr branches. The first two of these appear to be peculiar to Wisconsin alone, but the Orr Focus, as it is called, is importantly present in southern Minnesota and northern Iowa as well as in southwestern Wisconsin. Research in Iowa has now built up an important array of evidence which tends to show that the Orr Focus is actually the culture of the aboriginal Ioway Indians, a branch of the Chiwere Sioux. Simultaneous but independent research in and about Oshkosh, Wisconsin, similarly tends to demonstrate that the Lake Winnebago Focus is actually the culture of the aboriginal Winnebago Indians, another branch of the Chiwere Sioux. These tentative identifications offer a logical explanation for the close similarity of the two cultural manifestations in that they represent the cultures of closely related tribes.

Thus it becomes apparent that Wisconsin archeology represents but one chapter in a connected story, and that it is only through reading the other chapters, as they are recorded, that our own chapter takes on meaning in connection with the general plot.

WHAT WILL BECOME OF YOUR COLLECTION?

Wayne Delavan

All of us have seen archaeological collections of great scientific value built by strenuous efforts of time, labor, and expense destroyed for science by unsympathetic heirs or others who have neglected the records and separated the collection, scattering the various pieces far and wide. It therefore behooves us to take steps for the preservation of our collections when we can no longer protect them. For every collection is threatened with destruction when death comes to its owner.

In the first place the collection should have an adequate record. At least they should be stored in match boxes or cigar boxes with only those specimens from the same site in one box. These boxes should be properly and permanently labeled according to site. In the record notebook should be a sketch map of each site, giving all details that may be necessary to explain it. It is better to have each specimen numbered and recorded in a catalog showing number, type of artifact, site, and other data. It would be worthwhile if all used the same cataloging system, thus insuring uniformity, but any system is better than none. It should be simple, easy to understand, and complete. Never use paper labels or numbers as they fade and drop off with age. Use black India ink (or white ink on dark artifacts). This requires a special pen. A "crow quill" pen such as mechanical drawing classes use is best so that small and neat figures can be made. Paint over the number with a thin solution of acetone and celluloid, as this will prevent the ink from rubbing off or fading. If the ink won't run because the surface is too smooth, paint a thin strip and then number on this dry strip and cover with another strip. If you wish to remove a number, use acetone. The number should be as inconspicuous as possible. Many amateur archaeologists could give a complete record of the artifacts in their collection from memory. But memory is tricky and information based upon it may not be absolutely accurate. Too, at death

all data existing in the memory vanishes. It must be remembered that these relics, if accompanied by a full record, is a section in our prehistory and without it there are gaps and points of weakness in our knowledge of the American Indian and his past. This material when once destroyed can never be replaced. It has been compared with a valuable manuscript book of which only one copy exists. When a leaf is torn out and destroyed the entire book and its story is damaged beyond repair. We have laboriously gathered each piece, so why throw away its greater value now? Our collection may throw light upon a perplexing problem of archaeology that otherwise might have to remain unsolved. A collection can't be duplicated, and without data a relic is worthless to science.

It is also important to have the fact of the existence of a collection together with data of area and sites covered recorded with a central body, as the state archaeological or historical society or a local archaeological organization.

Amateur archaeologists are often criticized severely by scientists because too often they become merely destructive pothunters collecting without keeping complete records. There has been a very great and a lamentable loss to American prehistory. It is not the artifact alone but the directions for placing it in its proper place in the mosaic of archaeology that is beneficial to science. Nevertheless, the amateur has an important place in this science. It is a hobby that is constantly attracting a widening circle of devotees. This is encouraging, but they must be intelligent and trained amateurs who will cooperate with the professional. A careful amateur can make important contributions from surface collecting. We do not want those who only wish to secure better curios than their neighbors or those that are marketable while disregarding other artifacts and their scientific value. Archaeological sites are too limited for them to be exploited by unscrupulous amateurs. The technique of archaelogical work is simple in the early stage but nevertheless fundamental. Excavations should only be undertaken under the supervision of a trained archaeologist who is experienced in excavating.

Our large overcrowded museums lack storage space as well as exhibition space, therefore the collector is often more able to maintain for science the minor material of a small size. While doing so he is protecting these artifacts from commercialism and carelessness.

The owner of any private historical collection, whether archaeological or not, must plan to prevent the destruction of his collection at his death. Since the amateur has made himself the custodian of his collection, it is his duty to protect it and the accompanying data. He should make provisions for the care and disposition of his collection. The legatee may be the state museum, the state historical society, the county historical society and museum, a local college, high school, library, state university, or a fellow collector. It is better to keep it as near the locality from which it came as possible. It will have more interest for that community than for a distant one, and the common person doesn't make many trips to distant museums. Another consideration is the stability of the institution. Too many small organizations fall by the wayside. Therefore investigate the potential legatee. If necessary, name a larger institution to which the collection would go if the legatee quit existence at any time.

Another aspect of collecting is the care of one's collection. The best reference on the restoration and other preservative phrases of the maintenance of an archaeological collection is "Technical Methods in the Preservation of Anthropological Museum Specimens," by D. Leachman, in the 1929 **Annual Report** of the National Museum of Canada. Coleman's **Manual for Small Museums,** published by the American Association of Museums, is also valuable.

KANSAS' ARCHAEOLOGICAL SURVEY

Wayne Delavan

Kansas is probably the least known archaeologically of any of the midwestern states. Yet its archaeology is of vital importance to the understanding of the prehistory of the surrounding regions. It may be said that it forms the key to the archaeology of the Great Plains. The drainage of the state undoubtedly allowed more influence from the east and the south to reach this territory than from any other direction, although topography offered little trouble to movement. Puebloan influence was hindered by the dry plains. The Pueblo Revolt of 1680 brought about the founding of the El Quartelego (Cuartelejo) Pueblo near Scott City which did not survive long. The Siouan western expansion engulfed much of the eastern section of the state. Caddoans had been occupying much of this region prior to this invasion. These, which included the Wichita and the Pawnee tribes, must have been the people visited by Francisco Vasquez de Coronado, the Spanish explorer, in 1541.

In historical times the Osages occupied the eastern part of the state south of the Kansas River and the south-central section with claims extending to the Rockies. The Kanza's territory was to the north of the Kansas River. The Pawnee claimed the west-central strip and the south corner. The Cheyennes had claims to the northwest division of Kansas. The Kiowa, the Apache, the Arapaho, the Sioux, and the Comanche hunted over the western region of the state. The Wichita tribe inhabited parts of the Arkansas River Valley near the present city of Wichita and on down into Oklahoma. Of course, they were overlapping, shifting, and counterclaims.

In the last two decades material on the archaeology of the Great Plains has been gathered in both the northern and southern portions of that vast region (although too much of it has not as yet been recorded in print), while Kansas has remained archaeologically unknown. Waldo R. Wedel, Assistant Curator of Archaeology of the United States

National Museum, summed up Kansas' archaeology as follows: "One great **areal hiatus** still remains in Plains archaeology. With three or four notable exceptions, Kansas continues a blank on the archaeological map of the Central Plains, and this, despite the fact that the state may be said to form a key area, affording cultural connections between the southern and the northern great Plains and until the intervening gaps are bridged any historical reconstruction must be necessarily incomplete. Our ignorance is due not to absences of aboriginal remains but to the dearth of information based upon systematic excavation."[1]

Research into Kansas archaeology had a brilliant start from the seventies to the end of the nineteenth century. Interest soon lagged and little has been done since. Less than a dozen men have contributed much of importance to the study of Kansas archaeology.[2] While Kansas is a fertile field for archaeology, the past has yielded only meager results. Other states with much less archaeological resources have been very active with splendid results.

Because the knowledge of the archaeology of the Great Plains, the Midwest, and the lower Mississippi valley will be hampered, specially the first region, until this keystone section is better known archaeologically, the United States Museum decided to conduct an archaeological survey of the state. This is a state-wide survey, but the first step was the undertaking of a survey of northeastern Kansas with excavations of two to five weeks at certain sites and the covering of the vicinity with a survey intending to record all sites possible together with a study of the collections of local residents. Excavation naturally slowed down the survey, but increased its accuracy. The purpose was to obtain a bird's-eye view of the archaeology of this state. The survey was to be by drainage system rather than by counties.

Work was started in the northeastern part of the state, because the Missouri River was in prehistoric times as well

[1] "Reports on Fieldwork by the Archaeological Survey of the Nebraska State Historical Society, May 1 to July 23, 1934," Nebraska History Magazine, July-September, 1934, issue April, 1935.

[2] A summary of what has been accomplished in Kansas' archaeology will be found in "The Future of Kansas Archaeology" (**Aerend, A Kansas Quarterly**, summer, 1938, issue, pp. 141-144), by Wayne Delavan.

as now important for commerce, migration, and population centers; the Kansas River offered a route to the west; the Kansa tribe has left historic sites so that there was a possibility of carrying these sites back to a connection with prehistoric sites; and the section joined southeastern Nebraska where investigations were being carried on at the same time.

Waldo R. Wedel was placed in charge of the expedition. He was aided by Loren Eiseley, archaeologist from Kansas University, in part of the work. They spent three and one-half months in the field from May to September, 1937, with reconnaissance-excavations near the Missouri River in Kansas and adjoining portions of Missouri and in the Kaw (Kansas River) valley. Two sites on opposite sides of the river five miles northwest of Kansas City were chosen for the opening of the survey. The Renner site on Line Creek in Platte county, Missouri, was excavated in June because road building had already destroyed a portion of this small but prolific site. This revealed a settled farming community that rose and decayed long before the wave of white immigration. Potshards found were of two types. No whole piece of pottery was unearthed. One type is similar to the Woodland type found in the east. This has also been found deep under the surface in Nebraska and Iowa and occurred in surface collections from the Little Osage valley in southeastern Kansas and probably elsewhere in this region. The second type resembled the Hopewellian that is associated with the mounds of Ohio and never found this far west before. Nevertheless the two types were evidently manufactured by the same people. A great number of various flint artifacts were uncovered. The culture represented by the site seem to have been in contact with eastern cultures rather than with those of the Great Plain.

Next two circular pithouses east of Doniphan were opened. The material recovered from these was, from appearance, of the "Nebraska Culture." Graves and fourteen cache pits north of Doniphan were next and were thought to be the site of an early Kansa village visited by Bourgmond, the French explorer, in 1724, and viewed as ruins by Lewis and Clark while passing up the Missouri River in 1804. His-

torical material such as glass beads, crosses, iron objects, lead, etc. It failed to carry the Kansa culture back into the unknown prehistoric past, as was hoped, because much of the value of the site had been destroyed by looting.

Twenty miles above Doniphan, near Fanning, a large site on Wolf Creek, which had been ransacked for years by amateurs and which was thought to be "worked out," furnished a circular pithouse and forty-six cache pits with numerous artifacts. Again glass beads and iron objects appeared as well as evidence of commerce with the Pawnees of Nebraska. Potshards and other remains were of the so-called Oneota aspect of the Upper Mississippi.

Rest of the season was spent near Manhattan on the Kansas River and nearly 120 miles west of Kansas City where more Hopewellian influences were found. The site of a Kansa village visited by Major S. H. Long's expedition in 1819 was the first scene of work in this locality. Much of the site had gone down the Kansas River. Only a circular house of the many house-sites and a cemetery were excavated. Nearly all of the material found was of European origin, with no Indian pottery which had been replaced by trade goods.

The season was closed with the opening of an earth-lodge with a rectangular floor of a pre-European village on Wildcat Creek two miles west of Manhattan which revealed a large amount of grit-tempered pottery and other material of some unknown tribal origin.

The season of 1938 was opened by excavations near Farley, Missouri, twenty-five miles northwest of Kansas City. While this was in Missouri, it was an attempt to trace the migration of prehistoric peoples into Kansas. Several stone vault burials were opened first. Then a village site and a cemetery which yielded over sixty skeletons were excavated. This site was located on the farm of Herman Kisker. This work revealed more traces of the Hopewell culture and also a completely different one, the Middle Mississippi culture. The latter is common around St. Louis. Remainder of the season was spent farther down the Missouri River at Lexington, Missouri, about forty miles east of Kansas

City. These sites proved exceedingly important and more time was spent in Missouri than originally planned. Original aims of the expedition called for work in southeastern Kansas in the Maris des Cygnes (Big Osage), the Little Osage, the Neosho, and the Verdigris valleys. This area was the home of the Osage tribe in historic times. Previous work by amateurs has resulted in the finding of evidences of Woodland and Oneota pottery, as well as that of the Osage Indians in the Little Osage River valley and of "connections" of some sites on the Neosho River with the Spiro Mound in Oklahoma on the Arkansas River below the mouth of the Neosho. So far the work of Wedel's survey has been north of the Kansas River. Survey trips into the Neosha and Verdigris valleys were not particularly successful since local collectors were either reluctant to divulge site locations or else had nothing giving promise of extended excavation to reveal. The survey may be resumed in the 1939 season by work in southeastern Kansas.

This survey, when finished, plus that already accomplished by others, will give a brief outline of Kansas' archaeology. It will serve as a guide to future work of which a very large amount will be needed to fill in the gaps and to carry the trail back to even earlier man, if possible, in Kansas. This survey, while merely scratching the surface of potential knowledge of Kansas' prehistory, should call into being a renaissance of archaeological research in that state when it is realized that such a vast amount of valuable material exists.

INDIAN LIFE TODAY

Robert B. Hartman

What is the American Indian doing today? How frequently this question arises in our minds when we read or hear a talk about Indian life of long ago. The American Indian on his reservation is a very busy man. Yes, the CCC has invaded his ranks, the enrollees come under the Indian Division of the Civilian Conservation Corps. What are some of the tasks undertaken by the CCC-ID? A glance at the official organ of the Office of Indian Affairs of the United States Department of the Interior in February, 1938, tells us that, at Warm Springs, Oregon, the crews were treating pine trees for the pine beetle; at the Seminole reservation in Florida, crews were building truck trails 12 feet wide; in Pima, Arizona, fencing erosion control was being carried on; at Fort Peck, Montana, a first aid course was concluded and certificates were awarded to thirty-two men; at Fort Totten, North Dakota, the men were engaged in graveling truck trails; and at Red Lake, Minnesota, bridge construction was in progress. This is only a partial list of the work being carried on by our Indian friends.

Educational projects, including Cattle Associations and Cooperative enterprises, are sponsored by the CCC-ID. A group of Indian farmers will get together and pool their purchases and buy their supplies cooperatively, and in this way a small "marketing co-op" is under way. Some of the "co-ops" grade and store commodities, and then ship in carload lots to the principal markets of the country. A few of these business organizations have offices located in the large market cities which advise them as to what products are in demand at any given time. In short, the motto is: "Sell the best product in the best way on the best market at the best time, so that the 'co-op' members may get the best price."

Who is the active head of the Office of Indian Affairs? The present Commissioner is Mr. John Collier. From read-

ing a number of editorials by Mr. Collier I would say that he is a well educated man and one who has a firm grasp of the Indian's problems. In speaking of the attempt on the part of many tribes to pass ordinances which are not properly thought out, he says: "Government fundamentally is a co-operative enterprise of social production, and a vital part of that enterprise is the clearing of the tracks so that the non-governmental spontaneous energies of the people and groups may move freely along the human highway." He says further that "The big, overriding problem of the Indian tribes today is the economic one" . . . and that "the tribe which fails to meet this major problem will fail in any subsidiary undertaking." Mr. Collier has been sympathetic with the Indians in their attempts before the Court of Claims to collect from the Government moneys due them on tribal claims. The Commissioner, in another editorial, calls attention to the great problem of racial cross-breeding and the difficulties which are arising between mixed bloods and full bloods. He says: "What wisdom of social procedure is called for; what tolerance both ways; what an active determination on both sides that minority rights and minority traits and preferences shall be regarded."

A conference was held on August 14, 1938, at Glacier Park between the Indian Service staff members and superintendents on the question of land allotments. The problem of the "allotment nightmare" is right in the forefront these days. Under the Act of 1891, the tribal land belonging to an Indian was inherited on his death by his descendants, who in turn were not allowed to dispose of their share except convey title if they wished to the United States to be held in trust for the tribe. Consequently some of the land is divided so many times that the individual Indian has an equity of almost negligible proportions. In one instance an Indian woman inherited the interest of her husband in 160 acres of land. She had two sons and a daughter. When the mother passed on the son asked the Indian agent to tell him the value of his equity and his income from the division of the rental. When the agent looked up his mother's interest he found that the appraised value of her equity was exactly 3 cents. Therefore the equity of the young man is only

1 cent. The income must be counted in grains. Upon further calculation it was found that the heir would have to wait 2000 years for his first dollar check, as the income from property is not paid to the Indians in units of smaller denomination. One can certainly appreciate the vast amount of unnecessary work that must be done to keep the accounts straight, and the necessity for this joint conference mentioned above. I quote from a recent editorial in Indians at Work: "All students of Indian history know of the tremendous losses of land through allotment. All allotted Indians, and service workers at the reservations, know the other fact; that with each year, the allotted lands not yet alienated become more costly to administer and, on the whole, less productive of income and harder to make use of."

The Wisconsin Conservation Department is operating a fish hatchery at Lac du Flambeau for the Chippewa Indians of the Great Lakes Agency. The hatchery specializes in the distribution of wall-eyed pike fry and the raising of young muskellunge. Both of these game fishes are planted in all of the lakes of the reservation. In this way the Chippewa attract fishermen to their reservation, and they in turn rent the Indians' cabins.

We visited the Menominee Indian Reservation this past summer and stopped at the Government agency house in Keshena. Most of the employees in the office were Indians, apparently from the reservation. This brings to mind the question—How many Indians are employed in the Indian Service? The results of a questionnaire sent to all the offices showed that on April 1, 1938, 3,916 Indians were working for the Service. Emergency employees numbered 289, which left 3,627 on the regular payroll. Of the total number, 41.7% were full-bloods, 30.8% half-bloods or over, and 21.8% quarter-bloods or over. Full time women employees numbered 35%. The Indians are sharing in the responsibility of the Service as evidenced by the fact that about 4% of the total number receive salaries of $2,000 or more per year. It may be said that the Indians, exclusive of foremen, on the CCC-ID projects, are not included in the above figures. On April 1, 1938, there were 8,866 Indians working on CCC-ID projects.

What are the Indian women doing? At the Makah Reservation, Tulalip, Washington, Indian women under the guidance of a Home Economics teacher are making serviceable garments for the little ones from old Army and Marine Corps clothing. The odds and ends are used to make fine quilts. At Keshena Falls, Wisconsin, our party purchased two fine birchbark baskets decorated with porcupine quills, which were made by the Menominee Indian women. The Blackfeet Indian women have an interesting story to tell. In the summer of 1936 several women made some costumes to be sold at the Sun Ceremony. The undertaking was a success from the start. Later the women opened a Blackfeet craft shop, which they had to move several times because of lack of room. The WPA Division of Education, upon learning of their success, sent two Indian workers to teach craft work and help start handicraft projects. The Blackfeet Co-operative Society was organized in April, 1937, and there are now ten strong local clubs with a membership of 400. The original shop showed a profit of $4,250 by the end of March, 1938. Not only has there been a revival in Blackfeet crafts, but also in their songs, traditions and stories. WPA Indian workers are now doing research work in ancient Blackfeet designs of various types such as pictographs found on old costumes, rocks, robes, and painted tepees. The old art of Blackfeet quillwork has also been revived. As recently as January of this year a loan and grant of $7,500 was made to the Craft shop, $5,000 to finance purchases of craft goods, and a grant of $2,500 for building and equipment. Even the men are now making articles for the shop.

In May, 1938, a series of conferences were held in Denver, Colorado, between a number of teachers and extension, health and administrative workers of the Indian Service. They concluded that the general objective of the Indian schools should give the children "some understanding of the world about them, to foster the ability to earn a living, to develop skills for achieving some control over their environment, to substitute understanding for superstition and fear, to give them the strength and judgment to settle personal problems wisely, and to stimulate the growth of young people into men and women who face their tasks in the world maturely and with intelligent devotion."

The Indian Service operates schools on reservations scattered from Alaska to Florida. Over such a great area many problems arise because of the difference of the background of the different groups of Indians, and the resources of the reservations. Experience has shown that the majority of Indian students who have trades such as bakers, carpenters, and similar occupations, eventually return to the reservations and in view of the lack of opportunities there, rely mostly upon the wages of relief and conservation work for a living. Because of this it was the general opinion to try to train the children for a rural life rather than a metropolitan life. The Indian Service schools are not bound by the rules laid down by the states or territories in which they are located. Therefore they can more easily adopt a different technique in their educational program, and their schools can probably be best described as vocational institutions. Let us see what some of the schools are specializing in. At the Phoenix Indian School in Arizona the students are being trained in tractor and Diesel operations and the maintenance and repair of road machinery; at Turtle Mountain, North Dakota, in pottery and finger weaving; at Sherman Institute, Riverside, California, in reinforced concrete work; at Sequoyah Training School in Oklahoma in pottery of the Cherokee; and at the Eskimo School in Nome, Alaska, fifty women have full time employment making the native parka which has been redesigned, shortened, and equipped with a zipper front. This is only a partial list. One interesting feature of these schools is that the students in the majority of instances earn and learn at the same time. The Director of Education of the Indian Service reports that there are nearly 40,000 children enrolled in 350 schools. In many instances with the advent of a school and with the aid of the Reorganization Act, the Indian Community has changed in spirit from one of utter depression to a cheerful progressive attitude with a corresponding improvement of the Indian-white relations. Those in the Service say that there is still much to be done and that every job well done has room for improvement.

ARCHEOLOGICAL NOTES

Meetings

March 20, 1939. Annual meeting. Dr. L. S. Buttles presiding. Secretary Charles E. Brown reported on the business transacted at the meeting of the Board of Directors, held earlier in the evening. Mr. Arthur H. Quan, Madison, a former member, had been re-elected to membership. The deaths of two members, Col. Marshall Cousins, Eau Claire, and Mrs. Park Wooster, Racine, were announced. The Douglas County Historical Museum at Superior had been opened to the public by its Curator, Gerald C. Stowe. The annual meeting of the Wisconsin Academy of Science would be held at Madison on Friday, March 31st, and Saturday, April 1st. The Wisconsin Archeological Society had decided not to participate in this year's meeting.

Dr. H. W. Kuhm, chairman of the Nominating Committee, presented a report. On motion of W. C. McKern, this report was accepted and approved. The officers elected were: Dr. L. S. Buttles, president; T. L. Miller, Dr. A. K. Fisher, A. P. Kannenberg, W. E. Erdman and W. K. Andrew, vice-presidents; Dr. S. A. Barrett and Jos. Ringeisen, Jr., directors; C. E. Brown, secretary, and G. M. Thorne, treasurer.

Members of the Advisory Board were also elected. See list on the front page of the issue of the bulletin. The annual report of Treasurer Thorne was read. The Messrs. H. O. Zander and W. K. Andrew were appointed to audit this report. Reports of the chairmen of the regular and special committees were made. Mr. Frederic Heath reported on the tablets for the marking of historic Indian village sites at Milwaukee and their cost.

Dr. H. W. Kuhm read an exceptionally interesting paper on Aboriginal Skin Dressing. This was printed in the April issue of The Wisconsin Archeologist. There were sixty members and some visitors present at this meeting which was held in the trustee room of the Milwaukee Public museum.

April 17, 1939. President Buttles in the chair. The election of Miss Virginia Drew, Tomah, to membership was announced. Dr. S. A. Barrett was in charge of the arrangements for the meeting of the American Association for the Advancement of Science which was to be held in Milwaukee on June 19-24. All members were urged to attend this meeting. Mr. C. G. Schoewe reported on the program for the May meeting to be held in the convention hall of the "Brown Bottle," the Jos. Schlitz Brewing Company being the host. An invitation had been extended to members to attend the dedication of the Door County Historical Museum at Sturgeon Bay, on Sunday, May 21st. Mr. George S. Waite gave an illustrated lecture on "The Building of a Birchbark Canoe." This was of great interest to the members and visitors in attendance. Dr. J. P. Ruyle, Champaign, President of the Illinois State Archeological Society, was a guest at this meeting.

May 15, 1939. This final meeting of the Society before the regular summer recess was held in the very attractive convention hall of the "Brown Bottle" of the Jos. Schlitz Brewing Company, at Milwaukee. One hundred members and guests were in attendance. The inspiration for the architecture and furnishings of this tavern, the "Brown Bottle," was found in famous Central European inns of the middle ages. The tap room is adapted from a model in a London museum, the ceiling of the convention hall is copied from one of the famous ceilings of Chastelton castle in England.

President Buttles called the meeting to order. Chairman C. G. Schoewe conducted the program. Secretary Brown gave a talk on the recent work of the Society. All members were urged to do some field work during the summer. An invitation was extended to all interested persons to become members of the Society and thus assist in the work in Wisconsin. Mr. George Waite repeated his very interesting illustrated talk, given at the April meeting, on "The Building of a Birchbark Canoe." Mr. Robert B. Hartman gave an equally interesting illustrated talk on Wisconsin Indian Reservations. The West Side Turnverein Männerchor of thirty male voices presented a most entertaining program of German songs which were loudly applauded. They responded to a number of encores. It was a most interesting and enjoyable meeting. Refreshments were served by the management. A vote of thanks was extended to the Schlitz Brewing Company for its generous hospitality.

The Federation of Mississippi Valley State Archeological Societies, organized by Dr. J. P. Ruyle, Champaign, President of the Illinois State Archeological Society, will hold a meeting and pilgrimage at Carbondale, Illinois, in October, the exact plans for which are to be announced. In this meeting members of the Wisconsin, Illinois, Minnesota, Ohio, Indiana, Michigan, Missouri and other state societies are expected to join.

The Door County Historical Society formally opened its Sturgeon Bay museum to the public on Sunday, May 21st, as a feature of the annual Cherry Land celebration program. Mr. H. R. Holand, President of the Door County Historical Society, conducted the program. Mr. Charles E. Brown, Madison, delivered the dedication address and Governor Heil laid the cornerstone of the very attractive stone museum building. After this ceremony the doors were opened to visitors, hundreds of persons viewing the interesting collections installed in the large exhibition hall by Curator Harry E. Dankoehler.

The Milwaukee County Historical Society, Mr. Frederic Heath, president. is installing its office, library and historical collections in a large hall on the seventh floor of the Milwaukee County Courthouse. The Sauk County Historical Society has purchased the fine former Jacob V. Van Orden mansion at Baraboo and is installing its museum in its many rooms. So many new gifts have been made to the museum in the Dewey house in Nelson Dewey Memorial State Park that additional cases, shelving, gun-racks, pedestals and other museum furniture must be provided.

Mr. W. H. Spohn, Madison, a member of the Wisconsin Archeological Society, has presented his archeological collection of about three hundred specimens to the Indian Agency House at Portage where it will soon be exhibited. These specimens were largely collected by Mr. Spohn during his boyhood in Sauk, Rock, Dane and Jefferson counties.

The historic Charles A. Grignon residence at Kaukauna has been purchased and will be conducted as a historic house museum by the Outagamie County Pioneer and Historical Society.

The eighteenth annual meeting of the Central Section of the American Anthropological Association and the fourth annual meeting of the Society for American Archaeology were held at the University of Michigan, Ann Arbor, on Friday and Saturday, May 5 and 6, 1939. A program of some thirty interesting papers was presented.

The Douglas County Historical Museum, Superior, was opened to the public on Monday, March 27th. It contains excellent collections of Indian, pioneer, logging, marine and military history material. An exhibit of exception in these are the Plains Indian photographs and collection of the famous photographer Barry. Mr. Gerald C. Stowe is the director of this Wisconsin museum.

A very worthwhile new book is "An Introduction to the History of History," by James T. Shotwell, publisher, Columbia University Press, Morningside Heights, New York.

This book is the first of two volumes in which James T. Shotwell, Bryce Professor of the History of International Relations at Columbia University and author of numerous books, gives a full account of historians, their methods, tools, and problems—from the earliest times up to the present. Price, $3.75.

The Wisconsin Archeologist

Vol. 20 | September, 1939 NEW SERIES | No. 2

Serrated Shells

Nelson Dewey State Park Mounds

Winnebagoland Legends

Myths and Legends About Copper

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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Wisconsin Archeological Society
Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 917 N. 49th Street, Milwaukee, Wisconsin.

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The Wisconsin Archeologist

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VOL. 20 MILWAUKEE, WIS., SEPTEMBER, 1939 No. 2
New Series

SERRATED SHELLS OF THE WINNEBAGO

Ralph N. Buckstaff

During our excavations on the Winnebago Indian Campsite at Lasley's Point located in the N. E. ¼ sec. 10 Winneconne Township, Winnebago County, Wisconsin, we found a large number of serrated shells; some were complete, while fragments of others were collected.

The shells were the typical fresh water bivalve mollusks which are found in the waters of this region.

We have identified four species as having been used to make these artifacts; they were Actinonaias carinata Barnes, Lampsilis ventricosa occideus Lea, Quadrula costata Raf, Elliptio dilatatus delicatus Simpson.

Both the right and left valves of the shells were used. The serrations for the most part were on the ventral side; a few, however, were on the dorsal side and at the posterior end.

On some of the specimens a large portion of the shell near the hinge at the anterior end was cut away to an average depth of about 15 mm., thus forming a kind of handle. In some cases the distance across these handles to the first notch was 25 mm.

The serrations varied greatly and were not unlike the teeth of a saw. It is upon the shape and size of these teeth that we have endeavored to base the classification of these interesting notched bivalves.

The teeth for the most part, on the specimens we have, are on the half of the shell nearest and posterior end. A few have these serrations the entire length of the anterior side.

What they were used for we have no way of knowing at present. One specimen shows evidence of the teeth having been nearly worn down to their base. Others also show some wear. A few are perforated near the teeth. One shell is cut quite smooth on the dorsal side. Nine of the specimens do not have any handle at all.

That these toothed shells have had some definite part in the Indian economic life is quite evident from the fact that we have identified 16 different types of serrations. Plate A shows drawings of typical specimens of each of the groups.

CLASSIFICATION

Following are the classifications of these different serrations:

Group I—Teeth large, 10 to 22 mm. apart.

Space between teeth concave, thus making the teeth with inward curving sides.

Teeth 3 to 9 mm. long.

Teeth all on ventral side.

Teeth pointed.

7 specimens in this group.

Group II—Teeth small, 1 to 3 mm. apart.

Space between teeth abruptly concave.

Teeth 1 to 2 mm. long.

Teeth on ventral side (one specimen has teeth on dorsal side).

All teeth square across the top.

4 specimens in this group.

Group III—Teeth coarse, 5 to 12 mm. apart.

Teeth 3 to 5 mm. long.
Space between teeth angular.
Teeth on ventral side.
Teeth rounded on the top.
One specimen has partial round perforations in the center of each tooth.
10 specimens in this group.

Group IV—Teeth coarse, 10 to 15 mm. apart.

Space between teeth angular.
Teeth 4 to 5 mm. long.
Teeth triangular in shape.
Teeth pointed at top.
Teeth on ventral side (one specimen has 3 square teeth on dorsal side).
No evidence of handles.
2 specimens in this group.

Group V—Teeth coarse, 7 to 9 mm. apart.

Space between teeth rounded abruptly.
Teeth 5 to 6 mm. long.
Some teeth flat and some pointed.
1 specimen in this group.

Group VI—Teeth fine.

Teeth on handles.
Teeth pointed, some square.
Handles both perforated and unperforated.
Both right and left valves were used.
3 specimens in this group.

Group VII—Teeth coarse, 7 mm. apart.

Space between teeth abruptly rounding.
Teeth square on top.
Teeth on ventral side.
2 specimens in this group.

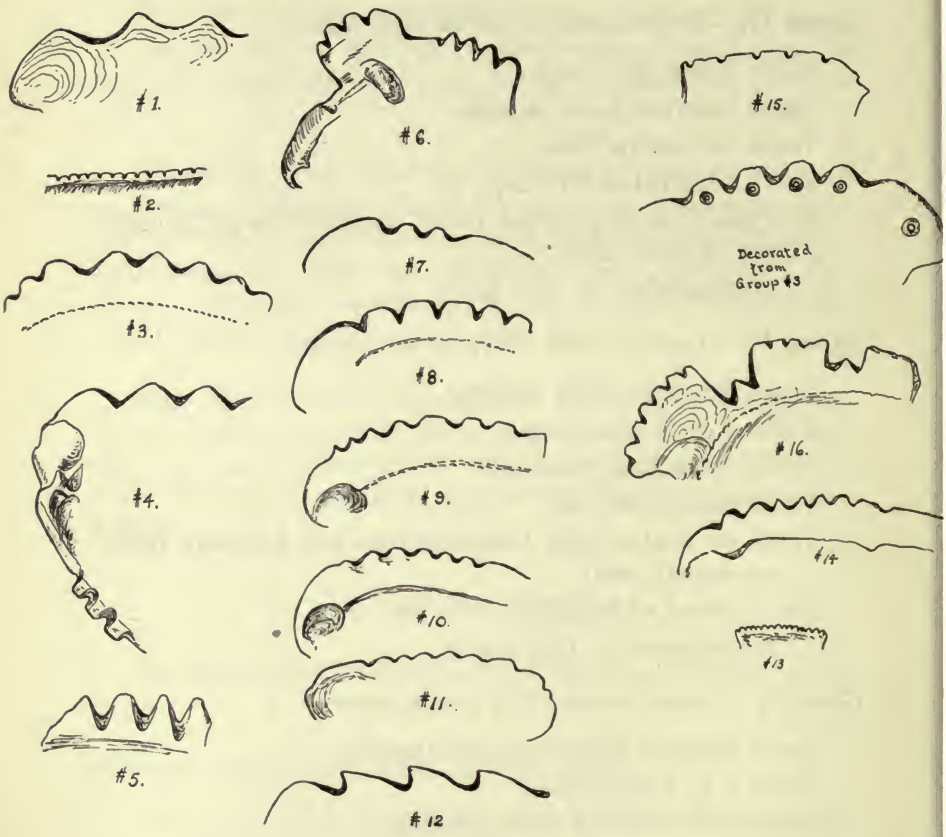

FIGURE 1

Group VIII—Teeth coarse.

Space between teeth angular.
Teeth varying in length and size on same shell.
Teeth flat on top, 3 to 5 mm. wide.
4 specimens in this group.

Group IX—Teeth coarse, 5 to 7 mm. apart.

Space between teeth angular and rounding on same shell.
Teeth short.
Some teeth round and some flat on same shell.
4 specimens in this group.

Group X—Teeth medium size.

Notches between teeth evenly spaced, 5 mm. wide. Angular to round at the base.

Teeth blunt at top.

4 specimens in this group.

Group XI—Teeth coarse, rather small, long side twice the length of the short side. The long side slightly convexed.

Notches between teeth 3 to 6 mm., bases sharply angular.

Teeth on ventral side nearly the entire length.

Teeth point to anterior end.

Teeth on dorsal side near posterior end.

1 specimen in this group.

Group XII—Teeth very coarse, and angular like those on a rip saw.

Teeth point to anterior end, 10 to 20 mm. long.

Long side of tooth straight or slightly convexed.

Notches at base sharply angular or concaved 3 to 7 mm. deep.

Handles plain or notched.

13 specimens in this group.

Group XIII—Teeth very small, 1.5 to 2 mm. across.

Notches .5 to 1 mm. deep.

.5 to 1 mm. wide at top.

Notches V shaped.

Teeth on dorsal and also ventral side of shells.

4 specimens in this group.

Group XIV—Teeth coarse, very irregular in shape and arrangement.

Notches angular and round at base.

Teeth on these shells a combination of most of the above types.

5 specimens in this group.

Group XV—Teeth very broad at the top, 6 to 8 mm.

Notches between shallow.

Notches broad and concaved at base.

8 specimens in this group.

Group XVI—In this group there is a single specimen.

Part of a series of broad teeth, on the ventral side, are all that remain of the decoration.

One of the teeth measures 22 mm. across and 10 mm. deep.

Top of tooth as well as handle notched.

Notches between teeth 10 to 15 mm. wide.

Bottom of notch has single small angular shaped tooth, thus giving the notch the appearance of the letter W.

Conclusion

The association of these shells with pots in burials would indicate these were used as spoons. The wearing away of the teeth tells perhaps of a harder wear. The great variety of the shape and size of the teeth might also indicate varied uses. All of the specimens described in this paper are now on display in the archeological collections of the Oshkosh Public Museum.

NELSON DEWEY MEMORIAL STATE PARK MOUNDS

A survey has been made for the state records of the Wisconsin Archeological Society of the fine groups of Indian mounds preserved in Nelson Dewey Memorial State Park at Cassville. These mounds are on the crests of the wooded bluffs which overlook the Mississippi river bottoms and the park buildings and picnic grounds below. On the north bluff there are two large mound groups and a number of solitary mounds. In one are nine and in the other seven mounds. In each group these tumuli are strung out in a long line, each mound following another. Such long lines of mounds have been designated by a pioneer Wisconsin archeologist as "processions of mounds" and the name is appropriate. Of the mound lines in the park one is one thousand and the other fifteen hundred feet in length. The mounds in the north bluff groups are round, linear or embankment shaped and chain mounds. Of the round mounds the largest is forty feet in diameter and nearly five feet in height. Others are from twenty to thirty feet in diameter.

Of the linear mounds the largest example is 150 feet in length, fifteen feet wide and about four feet high. Most interesting of all of the mounds are the so-called chain mounds which consist of from four to five round mounds connected by short embankments and resembling beads strung on a string. Mounds of this curious form are more or less confined to the Mississippi river region in southwestern Wisconsin. Those in the park are all fine specimens. The largest of the four is 315 feet long and the smallest 180 feet. Their significance is still an archeological problem.

There are twenty-one mounds on the north bluff in the Park; five have been located on the south bluff. The latter are in thick woods and are less interesting and more difficult of access by visitors than the others. Two are club-shaped effigy mounds. These mounds will be permanently preserved and marked with a tablet. Only a few have been disturbed in past years by relic hunters. A road is now be-

ing constructed to the top of the north bluff. This passes the largest mound groups and will enable visitors to visit them. Plats of them have been made by Mr. Charles E. Brown, director of the State Historical Museum.

In the main park building a Nelson Dewey Memorial Museum has been installed. This consists of several rooms on the first floor refurnished with Governor Dewey's furniture and on the second floor an already fine collection of pioneer historical material. In this museum Cassville people especially are taking a deep interest. The park, mound groups and the museum are deserving of visits from Wisconsin people.

Wisconsin citizens and visitors to the state will find groups of Indian mounds preserved in several other state parks. In Devils Lake State Park there are two mound groups and a solitary bird and a lynx type mound. In Wyalusing State Park, at the mouth of the Wisconsin river, there are two fine groups and a number of scattered mounds. Three round mounds are in Merrick State Park on the Mississippi river near Fountain City. A mound is preserved in Perrot State Park. Most of these are marked with tablets. Some other mounds are in the state and national forests. There are also a few mounds on the Menominee and Lac Court Oreilles Indian reservations.

The great interest which thousands of tourist visitors to our state are now taking in our Indian earthworks is another strong argument for the preservation of additional mounds by the state, counties, communities and individuals.

WINNEBAGOLAND LEGENDS

The Wild Rose

Nile Behncke

"In the springtime of the world," said the old Indian, "my people were many. Now the white man has scattered us like the wind scatters the petals of that flower"—and he pointed to the wild rose. Then he said, "Did you ever hear the story of that flower? It has much to do with one of my people.

"Long ago, a large gray wolf was about the village. The men tried to catch it. They set traps, used the arrow, but the wolf sprung the traps and dodged the arrow.

"It was noticed that the wolf was seen only when Hitcoga, the daughter of the Witch Man, went to the spring for water. My people said it followed her and sat looking at her from the forest—but no harm ever came to her, so my people bothered the wolf no more and left the daughter of the Witch Man alone.

"After some time her mother said that Hitcoga went to the spring more times than was needed. So the Witch Man hid in the ferns and watched his daughter. After a time she came from the forest with the wolf, who was talking. In the sunlight the wolf shed his coat and there stood a man dressed in white deer skin covered with shells.

"He took Hitcoga by the hand, led her to where the Witch Man was hiding and said, 'I am of a Great People that dwell far away on the shores of a great lake—I wish your daughter for my wife.' Then he took her away with him.

"After a long journey Hitcoga came to the land of the Wolf People—the home of her husband. The people did not like her—they made trouble—but she did not care, for her husband loved her and brought much wealth to the wigwam.

"After a time sickness came to the Wolf People and her husband was one of the first to go to the land of the Sunset. She was sad and lonely with the strange people of her husband. Sickness spread and the Wolf People said she caused the sickness—she was an evil woman and must die or else all the Wolf People would perish.

"She did not want to die, she wanted to return to her own people. Then she remembered what her husband had said about the small white bag he had given her and which she had always worn at her belt. 'It is full of sharp pointed sticks, Hitcoga, and when in great trouble use them—throw them about you.'

"When the Wolf Men came for her, she ran and threw some of the sticks. Up from the ground shot thick hedges of wild roses, which held back the Wolf Men and gave her a lead. She ran toward the land of her people at the end of a lake called Winnebago, but always behind her came the Wolf People. When they were too close she threw more sticks, which were really thorns of the wild rose—up came more hedges that always held back the Wolf People, for the hedges were thick, and full of thorns which hurt the skin.

"Finally only one stick was left. She cried aloud to the Great Spirit who took pity on her and said, 'Take the thorn and prick your skin—let one drop of blood fall into the white skin bag.'

"All this she did and again the bag was filled with thorns. She was safe from the Wolf People, and in time reached her home on the shore of Winnebago lake.

"The roses, as you see," said the old Indian, "grow in long hedges. They have pink blossoms the color of the drop of blood on the white skin. They grew from the thorns which were thrown by Hitcoga, the daughter of the Witch Man."

The Warrior of High Cliff

High above the cliffs of limestone at the end of Lake Winnebago stood a weather-worn old cedar. From its gnarled and twisted branches came the laughter of an eagle which blended with the roar of the approaching storm.

Partly sheltered by the cliffs in a lodge of bark and driftwood lay a restless, dreaming warrior. He was dreaming of departed heroes who in great numbers slumber peacefully on the hillside far above.

In his dreams the Eagle, God of Thunder, gave him this message from the warriors, "Come and meet us—tell us of our families and the strange things that have happened since our journey to the Sunset."

Unable to rest, the warrior flung aside the flap of skin and stepped forth into the blinding storm. He heard the eagle calling. Quickly he crossed the beach and launched his canoe into the white crested waves—grasped his paddle and steered along the shore. About him flashed the lightning and he knew that his friends of long ago were meeting. For he had been told in childhood that the light which came during the storm was the flashing of the tomahawks as the warriors danced about the campfire in the Land of Happy Hunting. He would meet them and tell them things that had happened. His canoe rode steady, for he was one of the best with the paddle. For a time he only steered —then suddenly his paddle loosened and with long strokes he darted for the center of lake where he had seen the lightning enter the water.

Here he was sure to meet the warriors, for he had also been told that where the lightning hit the water was the gateway to the meeting place. He paddled on—ever listening for the sound of voices. Onward he went, and as the storm grew in volume he called to the Great Spirit to give him strength and to give him prowess to guide his canoe. He offered strings of wampum, pointed arrows, and eagle feathers to the Storm God and flung them to the water.

After a great flash of lightning there came a lull—the water grew calm and peaceful and the voices of the departed warriors were heard. They asked questions of their families, of the harvest and the hunting. These and many other questions he answered.

To repay him for his coming, they told of better rice beds, of finer flint and pipestone, where the deer and beaver wintered. All this, they knew, would make his people prosper and grow more happy.

In the morning the storm had passed, the sky was clear and the hillside was fresh and green. Squaws with baskets went to gather berries—old men sat before the wigwams—young men went to fish and hunt—while children playing on the beach came upon an overturned canoe which had drifted to the shore. They passed the word among their people who received it silently, but well they knew that the young warrior had joined his happy brothers in the glory of the Sunset.

Thus the people failed to profit from his visit to the warriors—failed to prosper and to grow more happy. They would never know of better flint and pipestone—of finer rice beds or where the wild game went in winter. They grew weaker—lost their lands and at last were conquered and scattered by the white man.

MYTHS, LEGENDS AND SUPERSTITIONS ABOUT COPPER

Charles E. Brown

The Jesuit missionary priests who came to Wisconsin in the second half of the seventeenth century recorded in their **Relations** some of the myths, legends and superstitions which the Indians of that region possessed concerning the copper sources of Lake Superior. Their beliefs and stories of the "red metal" are both strange and interesting, especially in view of the fact that perhaps only a few centuries before their occupation of this region other Indian tribes were actively engaged in mining copper on Keweenaw Point and the Lake Superior islands for the fabrication of useful implements, weapons and ornaments.

Father Claude Jean d'Alloués, in the **Relation** of 1666-67, writes of copper:

> "One often finds at the bottom of the water pieces of pure copper, of ten and twenty pounds weight. I have several times seen such pieces in the Savages hands; and, since they are superstitious, they keep as so many divinities, or as presents which the gods dwelling beneath the water have given them, and on which their welfare is to depend. For this reason they preserve these pieces of copper, wrapped up, among their most precious possessions. Some have kept them for more than fifty years; others have had them in their families from time immemorial, and cherish them as household gods.
>
> "For some time there had been seen a sort of great rock, all of copper, the point of which projected from the water; this gave passers-by the opportunity to go and cut pieces from it, when, however, I passed that spot, nothing more was seen of it; and I think that the storms—which here are very frequent, and like those at Sea, have covered the rock with sand, our Savages tried to persuade me that it was a divinity, who had disappeared for some reason which they do not state."

He states that Lake Superior was then, "the resort of twelve or fifteen distinct nations—coming some from the North, others from the South, and still others from the West; and they all betake themselves either to the best

parts of the shore for fishing, or to the Islands, which are scattered in great numbers all over the Lake."

In his discussion of the religious beliefs and superstitions of the Upper Algonkin tribes, he says:

"They say also that the little pebbles of copper which they find at the bottom of the water of the Lake, or in the rivers emptying into it, are the riches of the gods who dwell in the depths of the earth."

In the Jesuit **Relation** of 1669-70 Father Claude Dablon gives an account of the Indian copper mines at Lake Superior.

"Hitherto it had been thought that these Mines were found only in one or two Islands; but, since we have made more exact inquiries on the subject, we have learned from the Savages some secrets which they did not wish to reveal. It has been necessary to use artifice to elicit this information, and to distinguish the true from the false.

"Upon entering it [Lake Superior] by its mouth, where it empties into the Sault, the first place met where copper is found in abundance, is an Island, distant forty or fifty leagues and situated toward the North, opposite a spot called Missipicouatong [Michipicoten].

"The Savages say that it is a floating Island, which is sometimes far off, sometimes near, according to the winds that push it and drive it in all directions. They add, that a long time ago four Savages came here by chance, having lost their way in the fog by which that Island is almost always surrounded.

"It was in the times before they had yet had any commerce with the French, and when they did not use kettles or hatchets. These men, then, wishing to prepare themselves something to eat, adopted their usual method: taking some stones that they found at the water's edge, they heated them red hot, and threw them into a bark dish filled with water, to make it boil, and by this device to cook their meat. While selecting these stones, they found that they were almost all pieces of Copper; accordingly they made use of some of them, and, after taking their repast, resolved to embark as soon as possible, fearing the Lynxes and the Hares, which are as large as Dogs in that region, and were coming to eat up their provisions and even their Canoe.

"Before setting out, they loaded themselves with a good many of these stones, large and small, and even with some slabs of Copper; but they had not gone far from the shore when a powerful voice made itself heard to their ears, calling in great wrath: "Who are those robbers carrying off from me my children's cradles and playthings." The copper slabs are the cradles, because among the Savages these are made of only one or two boards joined together, on which they put their children to bed; and those little pieces of Copper that they were carrying off are the toys and playthings of the Savage children, who play together with little stones.

"That voice astonished them greatly, as they knew not whose it was. Some say it was Thunder, because there are many storms there; and others that it was a certain Spirit whom they call Missibizi, who passes among these peoples for the God of the waters, as Neptune did among the Pagans. Others say it came from Memogovissiouis: these are, they say, marine people somewhat like the fabulous Tritons or Sirens, who are always in the water and have long hair reaching to the waist. One of our Savages told us he had seen one of them in the water, according to what he imagined.

"However this may be, that astounding voice inspired such terror in our Travelers' souls that one of the four died before reaching land. A short time afterward a second was taken off, and then the third; so that only one was left, who, after returning to his Country and relating all that had happened, died soon afterward.

"The Savages, timid and superstitious as they all are, have never dared to go there since that time, for fear of dying there, believing that there are certain Spirits who kill those who approach them. And, in fact, in the memory of man, no one has been known to set foot there, or even to be willing to sail in that direction although the Island seems to be open enough, and its trees may even be distinguished from another Island, named Achemikouan.

"There is truth and there is untruth in this whole narrative, and the following is what is probable: namely, that those four persons were poisoned by the water that they boiled with the pieces of copper, which communicated their poison to it, owing to their very great heat; for we know by experience that this copper, when it is put in the fire for the first time, exhales very malignant vapors, which are thick and infectious and whiten the fireplace. It is not, however, a poison so immediate as to operate more promptly in some cases than in others, as happened to those we are speaking of; who, being already affected by the poison, may have easily imagined that they heard those voices, if they heard, however slightly, some echo, such as is commonly found among the Rocks bordering that Island.

"Perhaps this fable has been invented since the event, from not knowing to what to attribute the death of these Savages; and when they say that it is a floating Island, it is not incredible that the mists with which it is often laden, by becoming thin or dense under the Sun's rays, make the Island appear to the observer sometimes very near, and at other times farther away.

"What is certain is that, in the common opinion of the Savages, there is a great abundance of Copper in that Island; but they dare not go there."

"Advancing as far as the part called "the great inlet," one comes to an Island three leagues from the land, renowned for the metal that is found there, and from the name [Thunder], which it bears because it is said to thunder there all the time."

Dablon gives a more or less detailed description of Minong [Isle Royale], "which is most famous for Copper," of surrounding "Islets that are said to be formed of Copper," and "on its Northeast side, far out in the lake, there is an-

other island, which, because of the Copper in which it abounds, is called Manitouminis [i. e., "Island of the Spirit"]. "Of this it is related that those who came here formerly, upon throwing stones at the ground, made it ring, just as brass is wont to ring."

> "Going to the end of the Lake, and coming back a day's journey along the South side, one sees at the water's edge a Rock of Copper weighing fully seven or eight hundred livres, so hard that steel can scarcely cut it; yet, when it is heated, it may be cut like lead."

This large copper boulder, following their superstitious custom, the Indians no doubt reverenced as a spirit stone. The finding of other rocks and slabs of copper on the Apostle islands and on the mainland at Chequamegon is announced, also at the Ontonagon river. At the end of Keweenaw Point was "an Islet, which appears to be six feet square, and is said to be all of Copper."

In a letter in the Paris archives dated October 18, 1730, mention is made of a copper mine in the vicinity of Chequamegon Bay. An officer [Louis Denys La Ronde] brought from the locality a piece of copper weighing 18 pounds.

> "This ingot was given to him by a Savage of the locality, without his being able to learn from him of the situation of the mine, in order to go there. The Savages are superstitious about these sort of discoveries. They feel that they would rather die than reveal them."*

R. L. Packard, in his paper on **Pre-Columbian Copper Mining in North America,** records this Indian copper legend:**

> "The Copper mine story was that a woman (who was a magician) was the discoverer of the mine and used to conduct the Indians there every year. Becoming offended, she refused to accompany the men on one occasion when they left the place, after loading themselves with Copper, but declared that she would sit on the mine until it sank with her into the ground. The next year when the men returned (women did not go on these expeditions) she had sunk to the waist and the quantity of Copper had decreased. On the next visit she had disappeared and the principal part of the Copper with her, leaving only pieces here and there on the surface. Before this untoward event the Copper was so plentiful that the Indians had to turn it over and pick up such pieces as would best suit the different uses for which they intended it."
>
> "The Indians imagined that every bit of Copper they found resembled some object in nature, but hardly any two could agree what animal or part of an animal a given piece was like."

*Wis. Hist. Collections, V. 17, p. 105.

**Smithsonian Rept., 1892, p. 188.

Garrick Mallery, in his monograph on **Picture Writing of the American Indians,** presents the following:***

> "Fig. 669 is a reproduction of a drawing made by Nio'pet, chief of the Menomini Indians, and represents the white bear spirit who guards the deposits of native Copper of Lake Superior. According to the myth the animal is covered with silvery hair, and the tail, which is of great length and extends completely around the body, is composed of bright burnished Copper. This spirit lives in the earth where he guards the metal from discovery."

Henry R. Schoolcraft mentions the "copper-tailed bear," a fabulous animal, as an Indian totem. He presents a figure of this animal as found in a pictograph on the sides of the trunk of a blazed tree on the banks of the Namekagon river, a tributary of the St. Croix.* This bear is represented with its long tail curved under its body. Elsewhere he shows a colored plate with three figures representing this animal. The totems shown were from the band of the Chippewa chief Kenisteno or Cree at Trout Lake.

> "The long-tailed bear is a mythological creation of the Chippewas by whom it is believed that such an animal has a subterranean existence; that he is sometimes seen above ground; and that his tail, the peculiar feature in which he differs from the northern black bear, is formed of Copper, or some bright metal."**

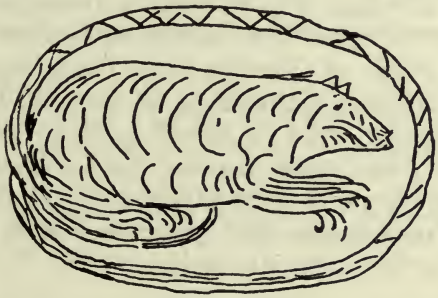

FIGURE 2

This mythical bear, some of the old Indians said, was known to be in many places on the Keweenaw Peninsula and at other points along the Lake Superior shore, nearly always in the vicinity of copper deposits.

***Amer. Bureau of Ethnology, 10, p. 481.

*H. R. Schoolcraft, Indian Tribes of the U. S., Vol. 1, Pl. 49, p. 352.

**Ibid, p. 418, pl. 61.

The legend of Nanibozho (Winneboujou), the hero-god blacksmith, who at his forge in the Smoky Mountains in Bayfield County fabricated copper implements for his children, the Chippewa, has been told in a previous issue of The Wisconsin Archeologist.

Copper nuggets and pebbles are still occasionally found on the Lake Superior beaches. These some of the old Indians believed to be eggs or excrement of the Thunderers. They were believed to possess some medicinal value or magic power.

THE INTERSTATE PILGRIMAGE

The Federation of Archaeological Societies of the Mississippi Valley, of which The Wisconsin Archeological Society is a member, will hold a field meeting on October 14-15. The meeting will begin at Cahokia State Park, East St. Louis, Illinois, on Saturday, October 14, at 8:00 A. M., where all guests will register. At 9:30 all will leave for Fort Chartres. During the two days of the meeting visits will also be made to the site of Fort Gage, to Giant City State Park at Carbondale, to the Mill Creek Indian flint quarries, and to the Ancient Buried City at Wickliffe, Kentucky.

Many members of the state archeological societies of a number of Mississippi and Ohio river states are expected to attend the meeting. It is hoped that Wisconsin archeologists and their friends will take part in this joint pilgrimage, the first that the societies have held. Dr. J. P. Ruyle, Champaign, Illinois, president of the Illinois State Archeological Society, will be in charge of this field meeting. Wisconsin members are requested to inform President Dr. L. S. Buttles or Secretary Charles E. Brown of their intention of attending.

ARCHEOLOGICAL NOTES

The National School of Biological Sciences, a part of the National Polytechnic Institute of the Ministry of Education, Mexico City, announces that it has organized a Department of Anthropology to prepare students for physical anthropology, archeology, ethnology and linguistics. A laboratory of anthropometry and a library have been established. Dr. Daniel Rubin de la Borolla is the chief of this department with an able staff to assist him. A number of foreign scientists will also be members of the faculty.

The Watertown Historical Society dedicated and opened its new home and museum, the historic unique Octagon House, on Richards Hill overlooking the Rock river at Watertown, on July 16th. The Baraboo museum at Baraboo, administered by the Sauk County Historical Society, was opened to visitors during the month of August. It occupies the stately Jacob B. Van Orden mansion. The historic Charles Grignon residence at Kaukauna has been acquired by purchase by the Outagamie county board and opened to the public as a historic house museum by the Outagamie County Pioneer and Historical Society. There are thirty-one acres of land with this house.

Dr. F. E. Leslie, manager of the Veterans Administration hospital at Mendota, has caused markers to be placed on the interesting prehistoric Indian mounds located on the hospital grounds. His office has also issued a circular for distribution to visitors giving information concerning the locality and the mounds. There are twenty-two mounds on this beautiful property, these being of round, linear and effigy forms. The longest linear earthwork is 540 feet long. A fine panther effigy is 460 feet long. Guides have been selected to conduct visitors to see the mounds.

Dr. A. R. Wittman of Merrill, well known collector of Indian artifacts and a former member of The Wisconsin Archeological Society, died in July, 1939. He was a prominent citizen with a long and honorable career as a civic leader. His collection was a large and interesting one. Dr. Wilbur O. Carrier, former president of Carroll College, Waukesha, died on August 12th at Penny Farms, Florida. Dr. Carrier was also a former member and helpful friend of the Society.

In a communication printed in a recent issue of The Teocentli, Prof. Ralph Linton of Columbia University states that, "Neolithic pottery from Finland and Carelia is almost identical with Wisconsin Woodland pottery in paste, shape and decoration, the last including not only design but methods of application. The resemblance is so close that it seems impossible that this can be a case of convergence. At the same time, the associated implements show hardly any similarity."

The Menomini Indians of Wisconsin, A Study of Three Centuries of Cultural Contact and Change, is the title of a monograph by Felix M. Keesing, published in the Memoirs of the American Philosophical Society, Philadelphia (Vol. X, 1939). It is the result of researches carried on by him among the Menomini and in Wisconsin and other libraries and museums in 1928-30. In this work he was assisted by his wife, Marie Martin Keesing. "The Menomini were chosen for this study as being more or less in their original habitat and still retaining their identity while yet having changed vastly under white influences." Mr. Keesing is now professor of anthropology at the University of Hawaii.

A very interesting and well written book, Under Your Feet, The Story of the American Mound Builders, author Blanche Busey King, has been published by Dodd, Mead & Company, New York. This notable contribution to Mississippi Valley archeology is primarily "an earnest effort to tell in simple language the story of the Mound Building Peoples of the Mississippi Valley, with comparisons of my work in other countries." The fifteen chapters in this book treat of origin, mounds, method of excavation, mound contents and burials, clothing, ornaments, food, pottery and cultural indications, fetishes, flints, fire, copper, pipes, banner stones and bone implements. It is illustrated with many excellent halftones. Mrs. King is the wife of Col. Fain W. King, research Director of Archaeology of Kentucky and proprietor of the widely known Ancient Buried City, Wickliffe, Kentucky. Both are members of The Wisconsin Archeological Society. We offer our congratulations to Mrs. King on her fine book.

In a new and very helpful book, Here Was Vinland, our friend James W. Curran, editor of The Sault Daily Star, Sault Ste. Marie, Canada, has presented for the consideration of American archeologists, historians and others the information now available on the early Norse discovery of North America. "Proving that the Norsemen settled in the Great Lakes region about 1000 A. D. Full list of relics found, with linguistic, topographical, historical and cartographical evidence and testimony of men who know the North. Medieval history, official government reports and much research work is combined to round out the amazing story of the men who discovered America centuries before Columbus came." 393 pages, maps and illustrations. Cost $3.40.

A very large native copper knife to which our attention has been called by Mr. James W. Curran, author of the before mentioned new book, was found at Elcho Bay, Ontario, on the mountain old horse trail, one mile from Elcho River. This fine specimen measures 13⅝ inches in length. It has a diagonal blade, ridged in its middle, and a straight back. Its socket is 3 inches long.

During the summer Secretary Brown and assistant have been engaged in archeological investigations in the agricultural region on the west shore of Lake Poygan, the west shore of Rush Lake, in a part of the Crawfish River region in Columbia County and in parts of other southern Wisconsin counties. The Society is grateful to John M. Barr, Camp Douglas, and J. V. Motschenbacher, Sparta, for the assistance which they have given in field work in their home districts.

The Wisconsin Archeologist

Vol. 20 | December, 1939 NEW SERIES | No. 3

Samuel A. Barrett

M-I-O Museums Conference

Goose Effigy Mounds

Destruction of Mounds

Fox Manitous

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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The Wisconsin Archeologist

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SAMUEL A. BARRETT

Dr. Samuel A. Barrett, able and distinguished director of the Public Museum of the City of Milwaukee, has resigned his position as head of that educational institution after thirty years of active service. His resignation, accepted with regret by the museum board of trustees, is to take effect on January 1, 1940.

Dr. Barrett came to the museum in 1909 to become curator of its then newly created department of anthropology, in 1920 he succeeded Mr. Henry L. Ward as director of the museum, which had then already won country wide recognition as an active and progressive educational institution. When he received notice of his appointment as curator of anthropology he "was in the midst of an Ecuadorean jungle, where he had gone in 1908 to make an ethnological study of the Cayapa Indians, when an Indian delivered the letter which brought him to Milwaukee."

To properly tell the complete story of this man's numerous and very varied activities and successful achievements during the twenty years of his service as museum director would require many pages of print. "In 1909, when he came to Milwaukee, the yearly attendance in the museum exhibition halls was 550,000. In 1920, when he became director, it had increased to 600,000. In January of this year the yearly attendance had increased to 1,500,000 in the exhibition halls, and 3,500,000, including lecture attendance and persons utilizing the museum's loan service. The value of the museum rose from $800,000 in 1909 to $1,700,000 in 1920, to $3,632,000 this year."

The very extensive anthropological, natural history and historical collections, the anthropological, geological, zoological and historical groups, miniatures and murals are the equal of those in any large museum in the country. Most of these are the result of Dr. Barrett's own careful planning and supervision. Museum expeditions were conducted to Kenya, East Africa, to Hawaii, to Mexico and Central America, the Northwest Coast, the Grand Canyon and other places of geological and anthropological interest. In 1919-'20 Dr. Barrett himself conducted archeological investigations on the site of the once stockade-protected prehistoric Indian village known as Aztalan, located near Lake Mills, in Jefferson County, and a report of which has been published by the museum. This and many other publications issued by the museum reflect additional credit on his leadership of its public service.

Dr. Barrett received his B. S., M. S. and Ph. D. degrees at the University of California; also did graduate work at the Columbia University, New York. He is the author of a considerable number of monographs and research studies primarily dealing with anthropology.

In 1917 he was elected president of The Wisconsin Archeological Society, serving for two terms, from 1917 to 1920. He has been an officer of the Society since that date and is at present a member of its board of directors. In 1926 he was honored by the Society by being awarded the Lapham Medal for distinguished service in anthropology. He published several papers in The Wisconsin Archeologist.

Dr. Barrett is also a member of the Wisconsin Museums Conference, the Wisconsin Academy of Sciences, Arts and Letters, Wisconsin Historical Society, the American Anthropological Association, American Ethnological Society, the American Association of Museums, American Folklore Society, Central Section American Anthropological Association and the Society for American Archaeology.

He is a fellow of the Royal Geographical Society, London, of the Royal Astronomical Society, and of the American Association for the Advancement of Science. In 1935 he was

elected president of the Milwaukee Government Service League. In 1936 Marquette University awarded him a certificate of distinguished civic service. He received many other honors for his services.

Members of The Wisconsin Archeological Society in all parts of Wisconsin and in adjoining states will deeply regret the retirement from active public service of Dr. Samuel A. Barrett, who has taken so active a part in its councils and meetings for the past thirty years.

"Interested in Indian customs as a boy, he was inducted into the Pawnee, Menominee, Chippewa, Blackfoot and Cayapa tribes." His ethnological and archeological studies won for him an international reputation.

THE MICHIGAN-INDIANA-OHIO MUSEUMS ASSOCIATION CONFERENCE

The Association held its twelfth annual conference at the University of Michigan Museums in Ann Arbor, Michigan, on November 2, 3 and 4. For this meeting several hundred museum people gathered from the three states, and a small number of other museists came as guests from museums in Wisconsin, Illinois and Missouri.

Museums of nearly every class were represented. It was one of the most interesting, instructive and enthusiastic meetings of museum directors and workers which the writer has ever attended. All of the sessions of the Conference were held in the large and beautiful new Horace Rackham building, a recent gift to the University of Michigan.

This notable meeting began with an informal dinner held at the Woman's League building, at 6:30, on Thursday, November 2. At 8:00 the museum exhibits held in the exhibit halls on the mezzanine floor of the Rackham building were opened. These occupied three quite large halls, representatives of the different museums making exhibits being present to explain them. All were very extensive and informative and included collections of natural history, historical and art materials, loan collections, groups, dioramas, photographs, maps, publications, pictures and paintings, arranged in the most instructive and artistic manner. Among the exhibitors were the University of Michigan Museums; the Children's Museum, Indianapolis; Cranbrook Institute of Science; Public School Museum, Battle Creek; Muskegon County Museum, Muskegon; Art Department and Museum of the Kalamazoo Public Library, Kalamazoo; Grand Rapids Public Museum, Grand Rapids, and the Hamtramck Public Schools.

At 9:00 p. m. a moving picture program, in charge of Miss Crystal Thompson, curator of Visual Education of the

University of Michigan Museums, was given in the amphitheatre. This was followed by a reception for M-I-O members and guests held in the east conference room; Mrs. Mary E. Palmer, curator of the Kalamazoo Museum and Art Institute, officiating as hostess.

The Program

The meetings of the Conference began in the amphitheatre of the Rackham building on Friday morning, November 3, Mr. Frank L. DuMond, director of the Grand Rapids Public Museum, presiding. Dr. Carl E. Guthe, director of the University of Michigan Museums, delivered the address of welcome to the members and guests and to which Mr. Edward M. Brigham, Jr., president of the Association, responded. He gave a brief history of the organization and its work in the three states. He introduced Mr. Charles E. Brown, of Madison, Wisconsin, who had assisted at the organization of the Association at its first meeting held at the Pioneer and Historical Museum at Three Oaks, Michigan, in 1927. Instructive addresses were given and papers read during the rest of the morning program. Some of these were illustrated.

"A Suggested Modification of Museum Arrangement and Presentation."—Dr. Thorne Deuel, Chief, Illinois State Museum.

"Suggestions for Improving the Effectiveness of Habitat Groups." —Mr. Dudley M. Blakely, Cranbrook Institute of Science.

"Planning a Botanical Research Program for a Michigan Museum." —Mrs. Marjorie T. Bingham, Cranbrook Institute of Science.

"Analyzing a Picture Collection."—Dr. Willoughby M. Babcock, Curator, Minnesota Historical Society Museum.

"Putting Local History Into Book Form."—Mr. Albert J. Chapman.

"Designing Zoological Publications for the Lay Naturalist."—Dr. Edward T. Boardman, Cranbrook Institute of Science.

President Edward M. Brigham, Jr., conducted the Friday afternoon program. The papers presented at this meeting were as instructive as those of the morning meeting. The first was interestingly illustrated.

"Reconstructions of Past Cultural Stages for Educational Purposes."—Dr. George Lechler, Detroit Art Institute.

"Wisconsin Museums."—Mr. Charles E. Brown, Director, Wisconsin State Historical Museum.

"Adventures in Community Co-operation."—Mr. Frank L. DuMond, Director, Grand Rapids Public Museum.

"What the Museum Program Means to the Work Projects."—Mrs. Alma Kerr, Chief Regional Supervisor of Professional and Service Division of WPA in Region IV.

"Michigan's Statewide WPA Museum Project."—Dr. Carl E. Guthe, Director, University of Michigan Museums.

A Round Table Discussion, in which members of the Conference participated, closed the afternoon program. Praise was given to the WPA for the manner in which it has aided with the museums' organization and administration programs in Midwest states.

At 6:30 the Annual Association Dinner for members and guests of the Conference was held in the Woman's League building. Mr. Henry C. Shetrone, director of the Ohio State Museum, was the toastmaster at this dinner. He called upon a number of the museists present, who responded with interesting museum stories and accounts of their museum experiences.

Following the dinner, the program was continued in the amphitheatre of the Rackham building, additional interesting papers being read.

"New Exhibits at Cranbrook."—Dr. Robert T. Hall, Director, Cranbrook Institute of Science.

"Some New Community Museums in England."—Mrs. Helen LeFavour, Department of Visual and Radio Education, Detroit.

"Exploring for Cave Animals."—Mr. Kenneth Dearolf, Assistant Director, Dayton Public Library Museum.

Saturday Meeting

Mrs. Helen LeFavour presided at the Saturday morning meeting. The following papers were offered:

"Visual and Radio Education in the Detroit Public Schools."—Mr. W. W. Whittinghill, Director, Department of Visual and Radio Education, Detroit Public Schools.

"The Ohio State Museum and the Public Schools."—Mrs. Winnie N. Waite, Secretary, Ohio State Museum.

"The Museum's Struggle with the School."—Miss Crystal Thompson, Curator of Visual Education, University of Michigan Museums.

"Some Suggestions for Developing a Public School Museum on a Small Budget."—Mr. Edward M. Brigham, Jr., Assistant Director, Battle Creek Public School Museum.

A discussion followed these interesting papers.

At the Saturday luncheon, held at the Woman's League building, Dr. Richard Morgan, Curator of Archaeology, Ohio State Museum, delivered an address on "Archeology in the Ohio State Museum." A business session of the Conference followed at which reports of committees were given and other business of the association transacted. Thus closed a fine meeting from whose programs, exhibits and personal contacts many museum men and women obtained inspiration and encouragement in their work for the progress of education through museum activities in their home regions. Archeologists of Midwest states were well represented at this meeting by the attendance of Dr. Greenman, Dr. W. B. Hinsdale, Dr. Thorne Deuel, Mr. H. C. Shetrone, Dr. Carl E. Guthe and others.

GOOSE EFFIGY MOUNDS

Among at least a dozen distinct types of bird effigy mounds which occur in groups of Indian mounds in southern Wisconsin, those known as goose effigies are among the most interesting and among least common. Only seven specimens of these are known and all of these were in mound groups located about the five Madison lakes. Four of them are still in existence; the others were destroyed in recent years.

The largest and finest example of these goose effigies is preserved on a hillside slope on the golf course of the Black Hawk Country club near Merrill Springs, on the south shore of Lake Mendota, at Madison. This mound formed one of a group of twelve mounds surveyed and platted by A. B. Stout, a then local archeologist, for The Wisconsin Archeological Society, on July 23, 1905. The other mounds in this group were three round mounds, three long, tapering linear mounds, three bear effigies, a bird effigy with a hooked beak and straight outstretched wings and a single panther mound. Of these mounds the three conical mounds, the goose, one tapering linear and a remnant of another, one bear effigy and the panther effigy remain. The panther mound is on the lake shore cottage property of Dr. M. E. Diemer. All of the others have been effaced in recent years. It was as fine a group of mounds as was to be seen anywhere on the shore of Lake Mendota. The goose mound can be seen from the lake shore pleasure drive.

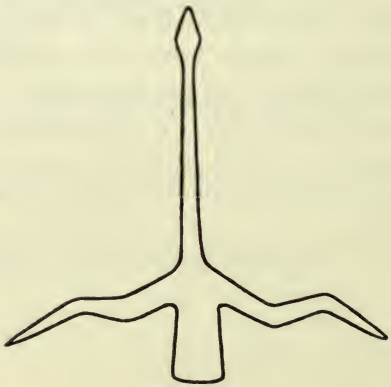

FIGURE 1

The length of the short rectangular body of this mound is 50 feet and its long tapering neck and diamond shaped head 148 feet. Its twice-bent wings have a spread of 200 feet. Its body is low, only 2 feet in elevation. It represents a goose in flight. Its head is directed toward the southwest.

A smaller specimen of goose mound is preserved in the rear of Forest Hill cemetery on ground sloping toward the Illinois Central Railroad right-of-way. Its head and a portion of its neck have been cut off by extending into this right-of-way, otherwise this mound is in good condition. Its body is 48 feet long and its wing spread is 126 feet. It is less than two feet high. It is one mound of a former group of seven mounds, all of them being arranged in an east and west line but the goose, which was a short distance south of them. Two of this line of mounds were panther type effigies and the others short straight linear mounds. This group is described and figured in an issue of The Wisconsin Archeologist published in September, 1915. *It overlooks a former Indian village site formerly extending to the then marshy north shore of Lake Wingra. This land is now occupied by the part of Madison known as Wingra and the former marshland has been improved and become a part of the University of Wisconsin Arboretum. Besides the goose, two fine panther mounds of this group and one of the linear mounds are preserved in Forest Hill cemetery.

Another goose effigy was located near the western end of another group of mounds located west of the Wingra area just described. This group of fourteen mounds was in a former woodland north of Monroe street, now occupied by streets and homes. Nearly all of the mounds have now gone.

The goose mound in this group had a body 40 feet long, a neck and head 81 feet long and a wingspread of 100 feet. Its height was about 2 feet. It was a fine specimen. This mound group is described in a report on the archeology of

* Wis. Archeologist, v. 14, no. 3, pp. 108-109, pl. 12.

Lake Wingra.* Mr. A. B. Stout made a survey of this group for the Society in 1905.

Two specimens of goose mounds were in the former so-named Greenbush Group of mounds located in the part of the City of Madison formerly known as Greenbush, on the east side of Lake Wingra. These mounds were on a ridge once located on the present site of St. Mary's Hospital, the northern end of the old Dead Lake ridge. This location is at the intersection of Mill and Erin streets. The removal of the ridge took place some years ago.

The two goose mounds formed a part of a rather compact group of nine conical, linear and effigy mounds first described and illustrated by the veteran Wisconsin archeologist, Dr. Stephen D. Peet, in his book, Prehistoric America.* They were again described in the Lake Wingra report of The Wisconsin Archeological Society in 1915.**

The two goose mounds were at the western end of the group and shown as flying toward Lake Wingra. One was slightly behind the other. One had a long, tapering neck and one a shorter neck. No dimensions of these goose mounds are available.

A goose mound was in a mound group in the old Shooting Park later known as Lake Park, on the north shore of Lake Monona, in East Madison. This specimen was at the eastern margin of a group of twenty-one effigy, linear and round mounds, all or nearly all of which have been effaced by the growth of Madison. It was first described and figured by Dr. Stephen D. Peet.*** It was later described in The Wisconsin Archeologist in December, 1922.****

This goose is flying in the direction of the lake. Peet calls it a "crane or heron."

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* Wis. Archeologist, v. 14, no. 3, pp. 107-108, pls. 10 and 11.

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* Preh. America, v. 2, p. 15, pl. 4.
** Wis. Archeologist, v. 14, no. 3, pp. 89-91.
*** Preh. America, v. 2, p. 254, fig. 42.
**** Wis. Archeologist, v. 1, no. 4, n. s., pp. 135-136, pl. 1.

A fine specimen of goose effigy is in a group of mounds in the former McConnell woods on the west shore of Lake Waubesa and which adjoins Waubesa Beach on the north. To this locality, now platted, the name Waucheeta has been given. The goose is near the middle of a group of seventeen effigy, linear and round mounds. It is on a slope, its head directed towards the lake only a short distance away. Its head and neck are 162 feet long and it has a wingspread of 100 feet. It is described and figured in the report on the archeology of Lake Waubesa prepared by Dr. W. G. McLachlan and published in January, 1914.* As this fine specimen is one of only four remaining mounds of this rare and interesting type it is hoped that the property owners of Waucheeta will preserve it.

Two miles north of Lake Kegonsa there is a small group of mounds consisting of a short linear, a goose and a panther effigy. This group is on a hill on the Milo Moore farm north of Door Creek, in the W. ½ of Section I, Dunn Township. It is one mile east of McFarland. This goose effigy has a body 40 feet long, a neck 41 feet long and a wingspread of 135 feet. It was located and surveyed by Dr. McLachlan and is described and figured in the Lake Kegonsa report prepared by him and published in November, 1925.**

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* Wis. Archeologist, v. 12, no. 4, n. s., pp. 139-142, pl. 7.
** Ibid, v. 4, no. 4, n. s., p. 187, pl. 1.

THE DESTRUCTION OF INDIAN MOUNDS

One of the principal public service activities of The Wisconsin Archeological Society since its organization in 1903 has been the preservation of groups of the prehistoric Indian earthworks of the state. In this important undertaking, pursued from that date to this, it has achieved noteworthy success. Beginning with its participation in the preservation and marking in 1906 of two conical mounds located in Cutler Park at Waukesha, this work of endeavoring to preserve to the public examples of the earliest human monuments in the state from impending destruction has gone steadily forward.

Today there are probably permanently preserved in Wisconsin a larger number of Indian mounds than in any other state in the United States. In October, 1913, there was published in The Wisconsin Archeologist a list of the mounds and mound groups preserved and marked up to that date. In 1928 a more complete list of these was printed in an article on Wisconsin Historic Landmarks, written by Louise P. Kellogg, for the Proceedings of the Wisconsin Historical Society. These lists are of course now very incomplete. Many additional mounds have been saved through the efforts of the Society since that time.

As a result of its efforts, solitary mounds and groups are now preserved in some city, county and state parks, on the lawns of state and county institutions, in three state archeological parks, in five state parks, in two city cemeteries, on the campus and lands of the University of Wisconsin (four groups) and in its Arboretum (two groups), in state and federal forests, on a golf course, on three Boy Scout reservations and on Y. M. C. A. and Y. W. C. A. summer camp grounds. Some of the largest mound groups preserved are on the Mississippi River bluffs in Wyalusing State Park and in Nelson Dewey Memorial State Park. Devils Lake State Park has a considerable number of mounds within its boundaries. A group of fifteen on the campus of Beloit College

was preserved many years before the organization of The Wisconsin Archeological Society. Several mounds of a former group also remain on the grounds of Carroll College at Waukesha. These also antedate the work of the Society.

Altogether over 300 mounds of all classes are now permanently preserved in about thirty different localities in the state. Some of the localities in which, or near which, mounds or groups of mounds are now preserved are Amherst Junction, Avoca, Aztalan, Bagley, Baraboo, Beloit, Cassville, Cedarburg, Delavan, Devils Lake, Fountain City, Fox Lake, Fort Atkinson, La Crosse, Lake Geneva, Madison, Menasha, Mendota, Oakwood, Oconomowoc, Pheasant Branch, Racine, Siren, Waukesha, Waupaca, West Allis and Wyalusing. Others near Portage, at Lake Koshkonong, Green Lake, Jordan Lake, Lake Ripley and in other localities, and which are on private property, are being preserved by their owners. Many of the mounds preserved in these different localities are animal shaped or effigy mounds of forms not to be seen elsewhere in the United States.

In accomplishing this important work the Society has had to overcome many difficulties. It has met with many stumbling blocks, among them unsympathetic municipal, county and state officials, ignorant, thoughtless and greedy land owners, road construction and building programs, destructive relic hunters and similar difficulties have at times barred progress.

Some of its most cherished projects, such as the acquirement of the site of the prehistoric enclosure at Aztalan and the fine Dewey mound group near Vernon, in Waukesha County, are as yet unaccomplished despite every effort to preserve them to the public. The rich Lasley mound group at Lake Winneconne, in Winnebago County, still remains in private hands despite the best efforts of both the Winnebago County Archeological Historical Society and The Wisconsin Archeological Society.

The principal causes of the destruction of Indian mounds in this state have been the construction in past years of railroads, the construction of highways and, in cities and

villages, the erection of buildings and grading of streets and parks. The flooding of lands by power dams has destroyed others. Our farmers have been responsible for the destruction, often needless, of hundreds of fine mounds. Lake shore amusement and summer resorts have obliterated many in past years. Relic hunting vandals have wrecked a large number. The former use of mounds as root cellars, house building sites, powder houses and burial places has ruined others. Many have been destroyed to obtain soil for gardens, flower beds and lawns. The opening of gravel pits has also wrecked many.

The destruction of these ancient monuments is particularly very regrettable because of the vast amount of valuable information thus lost to archeological investigation. Because of it, it is doubtful whether the complete story of the early aboriginal occupation of the state can ever be completely told. The surveys and records of The Wisconsin Archeological Society show an original total number of about 12,000 Indian mounds located in Wisconsin. Of that original large number, probably less than half remain. In the little over one hundred years since the settlement of the state by American settlers began, Wisconsin citizens have destroyed more mounds than the prehistoric Indians of the state were able to construct in a thousand years of arduous labor. In the neighborhood of many cities where Indian mounds were once quite numerous, none or only a very few now remain.

The mounds which have been preserved are visited by classes of school children, by many interested citizens and by large numbers of tourists each year. They are both an educational and a real financial asset to the communities in or near which they are located.

We are now informed that the proposed building of two power dams on the upper Wisconsin River will destroy by flooding of the land all of the Indian mound groups from north of where Highway 18 crosses the river (opposite Necedah) to near Port Edwards, south of Wisconsin Rapids, in Wood County. All of the mound groups on both sides of the river in Adams and Juneau counties will be under water. This will be a real calamity.

FOX INDIAN MANITOUS

A monograph, Ethnography of the Fox Indians, prepared by William Jones and edited by Margaret Welpley Fisher, and recently published by the Bureau of American Ethnology, contains an interesting chapter on Cosmogony and in which the manitous of this tribe are described.* The Fox Indians, having been an important Wisconsin tribe during the period of the French Regime in the Old Northwest, and a people in whose history there has always been a great interest, we take the liberty of extracting for our readers from this publication some of the information there given concerning their manitous or spirit beings.

"One great manitou lives in the sky. His lodge is on the White River [The Milky Way]. He is chief of the manitous in that region. Under the earth is another great manitou who is chief of the manitous there. At the north is Wisa'ka, at the west is Iyapa'ta, his younger brother. To the east is the Sun, and to the south is Cawana, who is over the Thunderers.

"Wisa'ka made the earth and everything in it. He made man. He now lives at the north and no one comes where he is except by his will. He can go and come wherever he wishes.

"Keca manitowa lives on high and rules over the manitous there. The right and the power have been granted him by Wisa'ka to create some people. These became chiefs. Both are great manitous but Wisa'ka is greater. Often Wisa'ka invites Keca manitowa to his lodge, and there they hold council about the affairs of men and manitous.

"Ke'tci manitowa—Up above us is a river of stars, called the White River. Manitous dwell along its banks. Some of these manitous are those whom Wisa'ka drove away from the earth, and others are manitous who were once mortals

* Bulletin 125.

here on earth. Those manitous who were once mortals were partly manitous when they lived here among men. Ordinary mortals never ascend to the White River. The stars we see shining along the banks of the White River are manitous. The wigwam of Ke'tci manitowa is there. He is chief over the manitous there.

"Far away up in the skies, beyond the distance we can see, is a place where there is a great lodge. No mortals dwell there; only the manitous live there, and over them is a big chief. His name is Ke'tci manitowa. He and a great many of these manitous live together in that big lodge where they feast, dance, sing and beat their drum. Often when the Thunderers are traveling in the clouds and keeping watch over the people on earth, they journey to this big lodge before returning to their home in the south. Ke'tci manitowa is always happy to see the Thunderers. He welcomes them to his lodge and places food before them to eat. But the Thunderers cannot tarry long, because they must hurry back to earth to see that no evildoers do any harm to the people. Often people go to this lodge when they die, but they who go there are those who were part manitous here on earth.

"One night when the Thunderers were walking about in the heavens and were making a frightful noise as they were looking out for the safety of their children, there came up from the west two big manitous. These two manitous looked like two big lizards. They had no wings, and they traveled through the air as a frog swims through water. First they reached out with their forelegs and then kicked back with their hind legs, and at every lunge they made they threw out from their mouths great sheets of flame, and this made a hissing sound. They did not go far before they came down to earth, and when they arrived on the earth, they came with a heavy thud. But it was not long before they were off again. And thus they traveled toward the Great Water, coming down to the earth, and then into the air again. By and by they disappeared and were never seen again. These manitous belong to the world below, and they and the Thunderers are not friends. When they came up from the world below, the Thunderers knew of it, and came out from the south in search of these manitous. And the reason why the Thun-

derers did not catch them was because they traveled out of the course of the Thunderers, and very near the earth. If the Thunderers had caught them, they would surely have killed them.

"There are a great many manitous down in the world beneath the earth, and over them is one big manitou who is chief of them all. Wisa'ka put them there, in the world below, to watch over the fire. There is where all the fire we use comes from. Wisa'ka has made these manitous the owners of the fire, so that when any of the manitous from other places want fire, they have to go to these manitous under the earth and ask for it. Wisa'ka has made the Thunderers share owners of the fire, so that when they need it, as they travel up and down the earth, they need not ask the manitous for it, but can go at once and get it themselves. This is the fire we see in the clouds when the Thunderers are passing along above us in the skies.

"A manitou lives in the earth under the ground. The home of it is said to be about springs, especially sulphur springs, or springs the water of which is unfit to drink. A child that is fasting dreams of this manitou and is then pitied by it will become subject to fits, it is said.

"Iyapa'ta is the younger brother to Wisa'ka and he dwells in a lodge in the spirit world. This place is at the west and beyond where the sun goes down. Iyapa'ta remains in the lodge most of the time where he sits beating on a drum. The soul of one who has died lingers here on earth 4 days and 4 nights and then goes to this lodge in the spirit world. The path is deep and narrow and leads to a bridge that spans a swift foaming river. The bridge is a log and it rises and falls. Over this the soul passes. On the other shore it hears a drum and the sound of that drum guides it to the lodge. The soul enters the door. Iyapa'ta sees it and rises. He takes it by the hand as a sign of welcome. He shows it where to sit down and fetches food. And then he asks about the living. By and by the soul sees the shades of relatives who have gathered to learn of those left in the mortal world. The soul sees other shades; some of them are seated, others are dancing. On going out of the lodge the soul sees the shades of

a vast multitude. Some are the shades of people it knew in life. It finds the place pleasant and good to be in.

"Wisa'ka knows all the Indians who are going to his brother's house, because Wisa'ka and his brother are always holding a council.

"**Tamina** (corn) is a manitou, and every little grain is a mortal. The name of each grain is **wipita.** All these grains of corn have feelings like you and me, and when they are taken from the cob and wasted they feel sad and begin to weep. When Wisa'ka created **tamina** he made it a food for the people (Foxes). When they eat **tamina,** the manitou goes into every part of the body, and that makes the people strong. The people need not have anything else before them to eat but **tamina,** because it has everything in itself to make them do what they wish. When they travel they go much farther after eating **tamina** than after eating any other food. **Tamina** is the manitou, and that is why it has so much strength.

"A turtledove is called a manitowa miniwa for the reason that the sounds it makes are like the sound of the voices of the manitous. Another bird is also believed to be a manitou. 'It is looked upon as a teacher among birds, in that it is the first bird to awake in the morning and announce the coming of day; in that it is the last bird to fly to its roost in the evening because it has to start all other birds to their homes for the night; in that it knows what kind of weather is in store and warns other birds of the approach of a storm so that they can flee for safety; in that it teaches the birds the kind of food to eat, and how to sing their various songs.'

"The dog is a manitou the eating of which by the people is highly pleasing to all the manitous. To eat a dog is the same as 'offering a prayer for pity, for long life, or for whatever one greatly desires. It is not like eating common food'. One eats in the usual way to satisfy hunger, to gain strength of body, and for mere pleasure, but to eat dog is to get in touch with the manitous and to obtain things which cannot be got from ordinary food. It is but a way of letting the manitou inside one's self impart some quality of its nature.

It makes one different in mind and body from what one would be otherwise; one passes into a friendly relation with the manitous."

William Jones, the author of the Fox Ethnography, was born March 28, 1871, on the Sauk and Fox Reservation in Oklahoma. In 1889 he became a student at Hampton Institute. From here he went to Andover, and from Andover to Harvard, graduating in 1900. He finished his training at Columbia. In 1907 he went to the Philippine Islands to conduct ethnological researches for the Field Museum. In the spring of 1909 he was murdered by the Ilongot.

ARCHEOLOGICAL NOTES

Dr. D. S. Bullock, director of the Agricultural and Industrial School at Angol, Chile, was a recent visitor at the University of Wisconsin, at Madison. This noted school he has himself largely developed during the past twenty-one years. The farm of the school, named El Vergel, or "The Garden of Paradise," is one of nearly 4,000 acres of orchards, gardens, nursery, cultivated fields and pasture lands. When residing in Wisconsin he was an active member of The Wisconsin Archeological Society and is now an honorary life member. In Chile he has been conducting investigations on burial and other sites on the school farm, these resulting in the discovery of prehistoric urn burials and stone images not before recorded from Chile.

Mr. Robert R. Jones, of Wild Rose, collected and arranged the historical museum exhibits at the Waushara and Adams County state fairs. Both were very well arranged and interesting and may result in the creation of county museums in both counties. Mr. Arthur Koenig has been appointed curator of the Sauk County Museum at Baraboo. Mr. W. E. Dickenson, curator of the Kenosha Historical and Art Museum at Kenosha, has been appointed curator of invertebrate zoology at the Milwaukee Museum.

The archeological pilgrimage meeting of the recently organized Federation of Mississippi Valley State Archeological Societies was held on October 14 and 15, was well attended and very successful. The archeologists and their friends visited Cahokia State Park, the sites of Fort Chartres and Fort Gage, Carbondale, and the Mill Creek Indian flint quarries in southern Illinois, and the Ancient Buried City at Wickliffe, Kentucky. At the business meeting of the Federation, Mr. Charles E. Brown was elected a member of the board of directors for Wisconsin. He was requested to appoint four other Wisconsin directors. Those appointed are Mr. Gerald C. Stowe, Superior; Mr. Arthur P. Kannenberg, Oshkosh; Dr. L. S. Buttles, Milwaukee; and Mr. John P. Barr, Camp Douglas. Dr. J. P. Ruyle, Champaign, Illinois, is the president of the Federation.

Hon. Emil E. Baensch, Manitowoc, for many years an active member of The Wisconsin Archeological Society and deeply interested in its work, died on Thursday, August 17. Mr. Baensch was active in the work of the Manitowoc County Historical Society and was one of the organizers of the Manitowoc Historical Museum. He was also a prominent member of the Wisconsin Historical Society. His loss is deeply regretted.

Mr. Gerald C. Stowe, its director, has been very successful in conducting the educational work of the Douglas County Historical Society Museum at Superior during the year. This museum has made a number of special art and historical exhibits, has instructed many classes of school children and has made many valuable additions to its already fine collections. Mr. Stowe has also given lectures and talks before local organizations. He is conducting both archeological and historical researches in Douglas County.

Mr. John P. Schumacher, well known veteran Green Bay archeologist, has added many interesting stone and native copper implements and ornaments to the Green Bay collections during the present year. One of these is a fine 10¼ inch copper spear of the socketted ridge-back type.

On November 24, Dr. Victor S. Kutchin, widely known Wisconsin naturalist and historian of Green Lake, died. Dr. Kutchin was the author of a bird book. He was a former member of The Wisconsin Archeological Society.

"Restless Is the River," is the title of a new historical novel written by our brother member, August Derleth, Sauk City, and published by Charles Scribner's Sons, New York. The story begins in Hungary in the late 1840's, when Augustin, Count Brogmar, who has taken up the struggle against Hapsburg tyranny, leaves his homeland for America. Once settled at Sauk City on the Wisconsin River he becomes an American citizen and patriot. This second book of his historical series will add to Derleth's fame as a writer.

"The Kachinas Are Coming," by Gene Meany Hodge, is a volume of Indian myths and folktales. It is an outstanding book and one of the best popular contributions to Indian folklore made in recent years. It is a volume de luxe containing sixteen legends of the Indian Southwest, illustrated with full-page color illustrations, reproduced from drawings by the author. Mrs. Hodge is a Wisconsin girl born in New London. Publisher Bruce McCallister, Los Angeles, California.

One of the most important and useful contributions to ethnological study of recent years is a book, The Culture Historical Method of Ethnology, by William Schmidt, translated by Dr. S. A. Sieber, and with notes by Prof. W. Koppers. It is said "to be unquestionably the most important book in this field since Fr. Graebner's fundamental work, which appeared in 1911. Written by an internationally accepted authority, it offers a new and thoroughly modern approach to the problems of ethnology and the entire racial question.

"The work is divided into two sections. The first covers the historical background of the ethnological question, going back to racial beginnings and the spread of the historical method. The second section discusses the theory of ethnology as a scientific approach to the racial question. It offers a practical application of the theory to modern problems of race, together with geographical and historical examples. Both the specialist and the layman will find this book invaluable." The introduction is written by Dr. Clyde Kluckholm, assistant professor of anthropology, Harvard University. Published by Fortuny's, New York. Cost $5.00.

The Wisconsin Archeologist

Vol. 20 | January, 1940 NEW SERIES | No. 4

Banner-Stones

Lithic Laboratory

Field Work, 1939

Fire Myths

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

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The Wisconsin Archeologist

VOLUME 20, No. 4
New Series
1940

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WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society
Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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All communications in regard to The Wisconsin Archeological Society should be addressed to Charles E. Brown, Secretary and Curator, Office, State Historical Museum, Madison, Wisconsin. Contributions to The Wisconsin Archeologist should be addressed to him. Dues should be sent to G. M. Thorne, Treasurer, 917 N. 49th Street, Milwaukee, Wisconsin.

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The Wisconsin Archeologist

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VOL. 20 MILWAUKEE, WIS., JANUARY, 1940 No. 4

New Series

BANNER-STONES OF THE NORTH AMERICAN INDIAN

In a large volume, well written, a fine example of the highest attainment of the printers art, and beautifully and fully illustrated, Byron W. Knoblock, widely known archeologist, has described and classified the "Banner-Stones of the North American Indians."

It is an outstanding contribution to American archeological literature and one that will be welcomed by archeologists throughout America. In his introduction to this exhaustive study of these artistic and very fascinating stone artifacts of the prehistoric Americans the author says: "The so-called Banner-Stones of North America, made by the early Indians, constitute a group of stone objects that may be regarded as the most widely distributed and probably the most interesting group of the problematical forms. Of the writer's thirty-five years collecting experiences, twenty-five years have been devoted to the study of the banner-stones. As a result of this work the writer has developed some very definite ideas as to the distribution of the different groups of banner-stones, their possible uses, methods of manufacture, evolution of types, and the adoption of special materials for specific types. The specimens illustrated have been carefully selected from several thousand that are scattered over the country in museums and private collections."

The frontispiece of this very interesting volume is a full-page colored illustration of a beautiful ferruginous quartz banner-stone. It invites careful examination and study of a remarkable book of 596 pages of informative text

illustrated with 266 plates, maps and other illustrations. Following the Introduction there are, among others, interesting chapters on Distribution of Banner-Stones, Uses of Banner-Stones, Probable Antiquity, Ornamental Uses, Ceremonial Uses, Manufacture, Technique of Drilling, Evolution of Types, Maps Showing Distribution, Materials Used, Adoption of Special Materials for Particular Types. Bannerstones from Red Paint Burials, Freaks, and Counterfeit Specimens.

The chapter on the Distribution of Banner-stones and accompanying map show that, "The area in which bannerstones occur is extremely large, taking in the entire eastern half of the United States and a part of southeastern Canada." The northern boundary of this area, in Canada, extends from the Gulf of St. Lawrence to the Great Lakes. The western boundary "reaches a small part of eastern Nebraska, Kansas and Oklahoma." "Within this large territory (of banner-stone distribution) is a more restricted area in which probably sixty percent of the banner-stones occur. This region includes the southern half of Wisconsin and Michigan, the eastern part of Missouri, and Iowa, all of Illinois, Indiana, Ohio, the western part of Pennsylvania, and the central and western parts of Kentucky and Tennessee. Within this area these objects reached their highest develpment." Within this area is a smaller territory, the southern half of Michigan, all of Indiana, and Ohio, which the author terms the **Heart Area,** "and which seems to have furnished more banner-stones than any other" area.

In discussing the probable uses of banner-stones the author says: "Because the construction of banner-stones in general is so fragile we fail to find any reason even to consider the possibility of their possessing any utility. The archeologists and collectors with whom the writer has come in contact seem to have the same general belief. The high degree of workmanship, refinement of lines, and the time and patience required in making some of the highly specialized specimens furnishes another reason to believe that these stones were made for ceremonial purposes."

In his chapter on the Ceremonial Uses of Banner-Stones the author advances the theory that some of these banner-stones may have been used as charms by medicine-men, witch-doctors and priests. Equipped with such artifacts they would be "able to create a belief in the minds of their followers that they possessed the power to work wonders and even miracles. These magicians would attempt to cure diseases, drive away evil spirits, bring rain, give luck, interpret dreams and strange happenings, and perform other feats." "It may be supposed that they were used by clans and tribes during altar ceremonies. For this purpose they were probably mounted on the ends of staffs and inserted in the ground. With these supposedly sacred altar symbols, offerings were placed, consisting of food, charms and trophies, as tributes to the spirits."

In the chapter on the Technique of Drilling Mr. Knoblock presents the results of his own experiments in the drilling of perforations in stone with a bow drill by aboriginal methods, and also with a modern machine drill. These are very interesting.

In his discussion of the evolution of banner-stones from primary to highly developed forms he makes use of a series of drawings and follows these with a series of maps showing the distribution of the different types. He recognizes 8 primary forms and 32 developed forms. This is a valuable chapter in his book.

Countless banner-stones were made of slate and banded slate, those made of granite, porphyry and various varieties of quartz are fewer in number. A few were made of hematite and of native copper. The most beautiful material used for the making of banner-stones was ferruginous quartz, a material erroneously called rose quartz by many collectors. He points out that for the manufacture of certain well-established types of banner-stones ferruginous quartz was preferred, for others granites and for others banded slate. Others are fashioned of miscellaneous materials.

A chapter describes two banner-stones found with "Red Paint Culture" burials in a mound east of Versailles on an Illinois river bluff, in Brown County, Illinois. One of these was of the familiar graceful Wisconsin butterfly type and the other of tablet form, triangular in section. In another chapter he discusses the manufacture and sale of counterfeit banner-stones and the manner of their detection. The Kentucky counterfeit "factory" is mentioned.

In the 265 closing pages in his fine book Mr. Knoblock presents his classification of American banner-stones. Here are described, among others, the humped, shield-shape, triangular, hourglass, saddleface, hinge-type, reel, double-bitted axe, shuttle, geniculate, paneled, notched ovate, double crescent, quartz butterfly, rectangular barreled, Wisconsin winged, crescent, knobbed lunate, curved pick, notched butterfly, bi-face bottle, and fluted ball and tubular groups. The numerous examples of these are illustrated in beautiful full-page plates. There are 140 of these fine plates, several of them colored. It is a pleasure to note that a very considerable number of the banner-stones here illustrated and described are from the private collections of Jos. Ringeisen, Jr., D. O. Boudeman, Dr. P. F. Titherington, Wilbur M. Cunningham, N. E. Carter, Harry J. Lemley, Col. Fain White King, Mrs. Blanche Busey King and Claude U. Stone, all members of the Wisconsin Archeological Society. The State Historical Museum, Milwaukee Public Museum and Logan Museum also assisted with specimens.

A bibliography of banner-stone literature and an index are in the final pages of this splendid book, the preparation and publication of which reflects such great credit on its publisher, our brother member, Byron W. Knoblock of La Grange, Illinois. Of his achievement we are proud, a more praiseworthy work has not been undertaken.

The author acknowledges in his book the valued help received in its preparation from the well known students of American archeology, Dr. Warren K. Moorehead, George A. West, Henry C. Shetrone, Dr. Fay-Cooper Cole, Dr. William S. Webb and other friends.

FIELD WORK IN 1939

Charles E. Brown

No state or other funds being available for survey and exploration work during the year 1939, such field work as was accomplished was done through the generosity of a small number of interested friends, at the personal expense of the writer, and through the interested activity of a number of members and co-workers of the Wisconsin Archeological Society. Of the results of this work, chiefly pursued in neglected areas in a number of Wisconsin counties, a brief report may be made.

On May 30 a survey was made of the Indian mounds located on the Mississippi river bluffs in Nelson Dewey Memorial State Park at Cassville. Of these a brief report has been made in a recent issue of The Wisconsin Archeologist.* There are a total of 28 mounds, three groups and a number of scattered solitary mounds on these heights. Most are marked with substantial wooden markers and can now be viewed by park visitors from a road leading to the top of the north bluff.

On May 28 a survey was made of a group of three mounds located in a woodland fronting on the edge of a marsh and located a short distance northeast of the Warner Bathing Beach on the northeast shore of Lake Mendota, at Mendota. The most interesting of these mounds, of which no previous survey has been made, is a bird effigy with straight outstretched wings. This mound has a wingspread of 171 feet. The length of its body is 42 feet and of its head 21 feet. The other mounds are a tapering linear mound originally about 500 feet long and a small oval mound. About 50 feet of the head end of the linear has been destroyed by a railroad right-of-way. Later in the year several Indian camp and workshop sites were located during an examination of the cultivated fields bordering the marsh.

*Wis. Archeologist, v. 20, no. 2, n.s., pp. 29-30.

On June 18 archeological researches were conducted on and about the shores of Lorraine, Turtle and North Lakes in Richmond Township, in Walworth County. This work resulted in the location of a number of village, camp and workshop sites, a planting ground and burial place. Local collections of Indian implements were examined. Information was also collected concerning the early Indian occupation of Lake Ten in Sugar Creek Township. Other work in this lake and pond region is in view. On July 4 a survey was made of a fine group of eleven conical and linear mounds preserved in Lakeside Park, a Wisconsin river recreation park at Avoca in Iowa County. The two largest of the linear mounds in this rather compact group are 160 and 180 feet long. Two quite prominent conical mounds, 45 and 48 feet in diameter, stand at the entrance to this pretty park. In a sandy pasture north of the mounds a village site was examined. During this month camp sites on the shores of marshes and small lakes in Oregon, Fitchburg, Albion and Bristol townships in Dane County were also located and examined. Local collectors were interviewed.

During this month the picturesque locality known as Carvers Rocks, located a few miles from the village of Clinton, in Rock County, was visited. At this place Spring Brook, a pretty stream pours its waters into Turtle Creek. Here a village and camp sites, a burial site and a single round mound were located. A local collection was examined. A few years ago a cache of 140 flint blades was found in a heap beneath the roots of a stump on the Geo. A. Mayers farm in this locality. In Buena Vista Township, Richland County, a camp and workshop site located on Long Lake, a Wisconsin River slough, was visited and investigated. A similar site located on Koshkonong Creek in the outskirts of Cambridge in Dane County was also examined.

In early August researches were conducted along the north branch of the Crawfish River, between Fall River and Doylestown, and a number of productive camp and village sites located. Collections at both towns were examined. Early in this month also survey and investigation work was

undertaken on the west shore of Lake Poygan, in Waushara County, a region long neglected by archeologists. Here our investigations covered the farms from Tustin on the north shore to the vicinity of the old Indian Pay Ground on the south shore. Here two village sites and some ten camp and workshop sites were located and examined. There are no mounds. At Tustin and on the sites near Poysippi many stone, some native copper, and some bone and shell implements have been collected. The west shore of this lake is marshy and the sites front on these marshy areas which in past years were wild rice fields and where the fishing and muskrat hunting was very good. Some of the potsherds found on these sites are cord ornamented and grit tempered. Burials have been unearthed. Collections were examined at Tustin, Poysippi and elsewhere. From Lake Poygan our camp was moved to the west shore of Rush Lake in Winnebago County, another locality where no systematic research work has, so far as known, ever been carried on. This is not an archeologically rich region. On various farms on the marshy shores of this large lake camp sites are located. There are at present no local collections of much importance. Of the stone and metal implements found in past years, some were acquired by the well known collector, T. W. Hamilton of Berlin. On an island on this shore of the lake are a few rice threshing pits and a small flint workshop site.

During the latter part of August and the first days in September we engaged in an archeological survey and investigation work on the south shore of Lake Puckaway, in Green Lake County. The most interesting archeological feature on this shore of this long lake is the fine group of 22 round, oval and effigy mounds stretching along the crest of a high ridge on the W. Dhalke (old O'Brien) farm on the lake road, at a distance of over two miles west of Marquette.

Of the four effigy mounds in this group the most imposing is a panther type effigy with a body 40 feet long and a long tapering tail extending down the steep slope of the

lake shore side of the ridge from its top for a distance of 250 feet. Two short mounds are of the "tadpole" form. Another effigy mound, near the eastern end of this mound procession, may be intended to represent a lynx. This mound is 115 feet long.

A few of the mounds in this group have been dug into in past years by relic hunters, the others are in quite good condition. This group is worth a journey to see. Camp and workshop sites are at the east and west ends of this ridge, beyond the mounds. Other small groups of mounds are located on lands on other farms west of this group. A remnant of another small group is in Marquette. All of these are round, oval and short linear earthworks. At Marquette there was a prehistoric village site now largely occupied by the town. Camp and workshop sites were located on nearly every farm along the south shore of the lake for a distance of nearly eight miles. On one farm east of the Dhalke farm there is in a woodland a large red granite boulder of pyramid form which the local Winnebago Indians formerly regarded as a spirit stone. It is 6 feet high and has basal diameters of 12 and 15 feet. It is an imposing monument. Other boulders and rock outcrops are near it. There are in this region and in Marquette many small collections containing interesting specimens. From the Marquette site many stone and copper implements were obtained in past years. Some of these were acquired by the late well known collector, S. D. Mitchell, of Green Lake. A rich village site was on the sandy fields of the former Noble farm west of Marquette. This has been disturbed by a large sand pit located here. Not far from this place is the very picturesque locality known locally as "The Rocks."

Here on a grassy hillside are outcrops of huge rounded and other red granite rocks partly surrounded by small cedar trees. From these rocks the finest view of the nine miles of Lake Puckaway is to be bad.

In the Fox River region, beyond the western end of Lake Puckaway, a village site is located on the R. Zacarriah farm.

Here many stone implements have been found. Camp sites are in that vicinity along the river shores. Here are extensive marshes.

During the months of September to December other fieldwork was conducted along Six Mile Creek north of Lake Mendota in Westport Township of Dane County with good results. At Powers Creek in Columbia County several camp and workshop sites were visited.

During the summer months a WPA crew working under the writer's direction repaired and restored effigy, conical and linear mounds located in Vilas, Hudson, Elmside and Olbrich Madison city parks, and others on the Edgewood Academy grounds, on Picnic Point, and in Hein's Woods. Some of these were excavated and bone and flexed burials found. A burial site at Mendota Beach was also explored. With one of these burials were found flakes of mica and red ochre.

In these investigations conducted at different times through the year there were located 12 village sites, 50 camp and workshop sites, 3 burial places, 1 planting ground, 90 mounds (12 groups), 2 spirit springs, 1 spirit stone, 1 group of pits and 2 implement caches.

Members and Friends Give Assistance

Mr. Robert R. Jones assisted the Society with field notes giving information of the location and character of village and camp sites, mound groups, burial places, caches, spirit springs, and collections in Adams, Dodge, Eau Claire, Marathon, Marquette, Portage and Wood counties. Mr. L. P. Jerrard furnished a description and diagram of a mound group situated southeast of Necedah in Juneau County. Mr. Dean Swift reported on a burial unearthed on the Mallwood Estates property at Lake Koshkonong. Mr. John M. Barr reported on a group of mounds located near the center of Section 13, in Orange Township, Juneau County, and on vil-

lage sites in that county and Adams County. He sent a copy of an early surveyor's note on Indian petroglyphs on Roche a' Cris or Castle Rock near Friendship, Adams County. Mr. V. E. Motschenbacher sent descriptions of a village site on the A. Brandt farm in Little Falls Township, Monroe County and of mounds and sites near Midway, La Crosse County.

Mr. A. P. Kannenberg reported on the excavation of a burial place on the Northern State Hospital grounds at Oshkosh. An interesting pottery vessel and a shell spoon were found with these interments. He sent a description of a spirit spring on the Menomini Indian Reservation, an account of which has been published,* and of the finding of a cache of native copper implements by WPA workmen searching for a gravel deposit. Mr. Harry Hancock, Jr., sent a description of a village site located at the junction of Kelcey branch and the Fever river in Iowa County. Mr. Robert Daland excavated a mound located near Milton. From Mr. H. A. Palmer were received field notes on mounds, camp sites and graves in Burnett, Buffalo, Jackson, La Crosse, Vernon and Washburn counties.

Other friends who have made welcome contributions of records and information are Mr. Robert Steussy, Mr. Carl Breitenbach, Miss Edith Heidner, Mr. C. R. Sorensen, Mr. Orrin Voight, Mr. William Davidson, Mr. A. P. Jones, Mr. O. C. Guenther, Mr. Ben Williams and Mr. Robert Engel. All have earned our grateful thanks for their services.

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*Wis. Archeologist, v. 19, no. 4, pp. 74-75.

THE LITHIC LABORATORY

H. Holmes Ellis

The Lithic Laboratory for the Eastern United States was established for the purpose of studying the rocks and minerals used by the American Indians and the techniques employed by them in the manufacture of their artifacts from these materials.

A repository has been set up in the Ohio State Museum in which samples of flint and other substances are being assembled for comparative purposes. This series, built around the nucleus of Ohio, Indiana, Kentucky, Michigan, Illinois, and New York material already collected, will eventually include samples from every outcrop in the eastern United States known to have been worked by the aborigines. The ultimate aim is to assist the archaeologist in identifying materials and their specific sources. Such information should throw light upon trade and migrational routes of various prehistoric tribes. It should also be of value in indicating cultural relationships and may even furnish additional evidence along chronological lines.

The second phase of the work is concerned with an exacting study of the mechanics of flint and allied siliceous substances, together with experiments to discover the advantages and disadvantages of the various techniques employed by the primitive workman. Such studies may indicate that specific techniques may be correlated with definite prehistoric cultures, as has been done in European archaeology.

A comprehensive bibliography has been prepared, photographic records assembled, representative flint samples collected from all known quarries and outcrops in Ohio as well

as from the important localities in several surrounding states, and extensive experiments in flint-working begun. A list of cache finds within the area is available for reference, and reports are under way on various specific implement types, flint disks and the so-called "eccentric flints" being the first in this series.

Any information on caches or quarry sites not appearing in the literature will be greatly appreciated.

Editor's Note. The Wisconsin Archeological Society has filed with the Lithic Laboratory records of the implement caches found in this state. Mr. Ellis stated in a recent letter that his record of Wisconsin caches is more complete than that of any other state.

PROGRESS IN NORTH DAKOTA

George H. Will

The North Dakota Historical Society has always been the custodian of state parks. During the past several years the CCC administration has spent a good many thousand dollars in improving our state parks for us and this work has all been done in co-operation with the State Park Committee of our Society. Through it we have secured a good many fine improvements. Most important, however, has been the large amount of work that we have done at the Fort Lincoln State Park. This has included the building of five earth lodges on the old village site, the rebuilding of the blockhouses and palisade at the old Fort on top of the hill and the building of a stone museum building, which represents an investment of $50,000 or $60,000, if labor were taken into account. In it we have installed a very up-to-date museum using pictures and dioramas, along with the material from the site, to give a complete story of the Park, both on the Indian and the military side.

In the meantime we have obtained more and more room in our Memorial Building (at Bismarck) and now have everything except two or three rooms used by the State Library Commission. Furthermore the rooms are all well filled and the arrangements have been changed to suit more recent ideas in museum arrangement. We have installed there also a number of scale models, some pictures and several new dioramas.

Meantime, we have had one season of co-operative work from a Columbia University archaeological party under Dr. Strong, and in addition we have had a very good WPA man working on the project of finding new sites as well as doing some intensive work on some of the more important places. Dr. Strong's party did additional work for us at Fort Lincoln and did a quite thorough piece of work at the old Cheyenne village site at the Cheyenne river in the eastern part of the state.

Our own man discovered that in one of the larger sites which we own about twenty miles down the Missouri river from Mandan, the houses, instead of being circular as in the other known Mandan sites, are all rectangular. The material from this site, however, corresponds to other Mandan material except that it seems somewhat older. Some thirty or more previously unknown or unlocated village sites along the Missouri have been definitely found and located during the past year and we are hopeful of continuing this work, since there are undoubtedly a good many more on the east side which are not included in the survey.

In spite of very meager appropriations during the past several years, we feel that the museum and the general status of work done has shown a great deal of progress.

A folder, North Dakota State Parks and Historic Sites, has been published by the State Park Committee.

MUSEUM PARTICIPATION

Within twenty-five or thirty years most of the larger museums of the United States have undergone a rapid evolution. From houses of exhibition, infrequently changed, they have strengthened their research departments, developed special techniques of exhibition and have more sought to gear their efforts to the needs of common man.

This, indeed, always may have been the real ideal of American museums having any dependence upon membership or public support, but many of the methods now in daily use were little practiced in 1900.

The museum has moved up to man. With increasing earnestness the museum seeks to present the great truths of mankind's history, the facts and principles of science, the methods and objectives of industry and the good or grotesque efforts of artists to create visions upon canvas.

Acquisition, exhibition, research and publication were the first great efforts of the museum as an institution. Then came the plan of taking illustrative material to schools. The effect was immediate and epoch-making. It was a clear demonstration that the museum's wealth could be carried out and set before the pupil to give him sensory experience with things about which he studied. The next step was a logical outgrowth of this. Perhaps it had long been foreshadowed. It was wholehearted **participation.**

Museum participation means that the museum staff enters into the problems and needs of the public. It means that the museum joins in with the chamber of commerce, the churches, the study and hobby clubs, the labor unions, the patriotic and historical societies, in making their exhibitions and demonstrations successful. Giving of their talents and of their institutional wealth, especially set aside for such purposes, the museum helps stage dramatic presentations of an educational nature, it assists in pageants, in boy and girl scout rallies, in community enterprises; in

fact it helps in all the good things that make the social group conscious of its own responsibilities toward society in general.

Some museum workers, indeed, have a firm conviction that a sorely-beset world is casting about to discover the real values and the false values confronting it. With eyes open this realistic world is going to ask which institutions are doing good and which are only doing what has long been accepted as good. It is a fair question.

When the answer comes and the false is deleted from our community life it will be discovered that the museum that does things, that participates in the life of the people, will live and flourish.

Museum Service, Bulletin of Rochester Museum of Arts and Sciences, Rochester, N. Y., December-January, 1939-40.

THE GEOLOGICAL MUSEUM

Marvel Y. Ings

Curator, University of Wisconsin Geological Museum

Did you ever find a pretty rock and wonder what it was? Did you ever turn it around in your fingers and puzzle over how it came to have its color or shape and what made it so beautiful? Perhaps you have even scanned books and pamphlets in libraries trying to identify the favorites which literally dared you to penetrate the mysteries of their ancient past. I have had many such experiences.

On one occasion, I recall listening to a talk on rocks given by an amateur collector who had made many contributions to various museums. I brought along one of my specimens; one that intrigued me most and I showed it to him after the talk. "It's a brachiopod shell," he told me. "You won't understand that because you aren't supposed to." He said this with a patronizing air, and then, "You'll see others like it with my collections in museums." "That will tell me nothing," I thought. "The labels are technical and there are no explanations with the specimens." My ardent interest in fossils and rocks waned and my enthusiasm for museums nearly reached a vanishing point.

Such were my experiences with rock and fossil collecting before the days of the modern educational museum. Similar ones may have been yours.

Many parents are familiar with the excellent courses on rocks and soils, prehistoric animals and plants through the ages taught in schools today. The methods used in teaching these subjects are as important as the subjects themselves. The child is gradually introduced to the wonders of the world about him, and he is encouraged to ask the questions which occur to him. He is asked to bring specimens he has found to class where he presents his problems to other pupils; he is urged to hunt for specimens. The teacher is ready to help and to encourage the child's activity; his enthusiasm is a real one and his interest is keen.

This enthusiasm may lead to fossil and rock collecting; a hobby which keeps him outdoors and develops an interest in nature and healthful living.

Some parents may question the position of the geological museum in the scheme of child training if the schools are active in fostering an understanding of rocks and fossils. "How does the museum enlarge the child's viewpoint?" they ask. "What can he find in a museum he can't find elsewhere?"

It would be a good idea, I think, for parents, educators and other interested persons to visit a geological museum or a museum with a department devoted to the teaching of geology. They should discover what children have already found. The University of Wisconsin has such a geological museum and it is visited by many children. Let me tell you of some of the activities and changes now going on in this museum. Old cases are being reorganized so that display material will be shown to best advantage. The fossil exhibits are being rearranged in systematic order to make them better understood by museum visitors; new and up-to-date exhibits of commercially valuable minerals are being planned. Colorful pictures of geologic scenes, donated by railroad companies, are being placed as a border around the room; restorations of prehistoric animals in picture form illustrate plaster casts of fossil bones. New exhibits in the museum include those showing pottery made from Wisconsin clays; granite and marble quarried from Wisconsin quarries; stalactites and stalagmites taken from Wisconsin caves; one of fossil leaves, another of fossil fish which includes several kinds of shark's teeth, and one depicting beautiful sulphur crystals and some of the products made from this mineral.

This museum is endeavoring to fulfill a two-fold purpose; to help the student and the public to understand the world about him, and to serve as a reference "library" for geologic specimens. Many specimens in the "library" are used daily in classrooms. In the first place, the museum provides a place where the public can come to learn about minerals and fossils and to study the economic ores which

are so important in world affairs. It is interesting to see a piece of bauxite and to learn that it is the raw material from which aluminum is made; or a garnet imbedded in a piece of schist; or a shell which sank down into an ocean bed of bygone ages and can be seen today entombed in a piece of limestone.

There is an atmosphere of freedom and informality in the University of Wisconsin geological museum and museum visitors are invited to browse around at their leisure and to ask as many questions as they desire. Restrictions of the classroom are absent and children and college students alike are free to wander among the displays and to absorb as much of the information as he wishes.

The schools and the museum are working together toward the goal of giving the child an opportunity for independent learning and thought. He is taught not to accept only that presented in the classroom but to develop self direction. Therefore, he visits the museum to study his own problems in rock and fossil identification. He assumes some of the responsibility for his own education.

In earlier days, people visited museums and strolled among the cases merely to admire the natural curiosities on exhibition. Today, the emphasis is different. As popular education broadened, visitors saw these exhibits with a more critical eye and asked questions. Freakish and strange objects have always appealed to the imagination of men; but everyday things are oftentimes much more interesting than the unfamiliar when their stories and meaning are made known. Museums changed, then, with the progress of education.

Modern museums do not cater to spectacular exhibits as much as formerly; efforts are made to present exhibits which are more and more understandable to the public. Today museums fill an important place in everyday living.

Editor's Note. The geological museum has interest and uses for the archeologist, ethnologist and historian. One of the first collections received by the Geological Museum of the University of Wisconsin was that of Dr. Increase A. Lapham, pioneer Wisconsin archeologist. This was destroyed in the Science Hall fire, 1881.

FIRE MYTHS AND LEGENDS

Dorothy Moulding Brown

Many Indian myths, legends and stories are grouped about the method of obtaining fire. Those of the Wisconsin Indians have been collected by ethnologists, folklorists and historians and are scattered through a number of books and pamphlets. Some of these are here re-told.

In a Winnebago origin myth Earthmaker created four beings in his own likeness. He made them chiefs of the Thunderbirds. He opened the front of the heavens and "there they saw the earth spread before them. He told them that they were to go down there to live." He gave them a tobacco plant and told them "to hold it foremost in their lives." And he gave them fire, saying, "And this also I send to you that you may use it in life. When you offer anything it shall be your mediator. It shall take care of you through life. It shall stand in the center of your dwelling and it shall be your grandfather. Thus he spoke to them. What he meant was the fire. And then he gave them the earth to live upon."* The Thunder chiefs in their turn distributed fire among the Indian people and taught them to make use of it for warmth, in their cooking and for other purposes.

In a second version of this origin myth it is told that, "On the earth the youngest of the four brothers was the only one who knew how to make a fire. He took a piece of an oak tree and began twisting it until it began to smoke, and then the fire started. After the fire began to blaze and seemed well started they finished building their lodge."**

In the origin myth of the Bear clan of the Winnebago all of the clans were assembled and began to construct a large lodge. The Water spirit was asked, "How are we going to make fire?" All regretted that they were unable to do so. "It was decided that he who made a fire would be

*Bu. Am. Ethno., no. 37, p. 213.
**Ibid., p. 216.

chief. All thereupon tried, but only the Thunderbird succeeded, so he became chief and all the others thanked him. Then the fire was distributed and the clan fireplaces were made. Thus it was at the creation council."* This mythical gathering of the ancestors of the Winnebago clans was supposed to have been held at the Red Banks, near Green Bay.

In a Menomini Indian Medicine Lodge ceremony in relating the traditional history of Menomini genesis, Shu' nien (Silver) said: "The daughter of Nokomis, the Earth, is the mother of Ma'nabush, who is also the Fire. The Flint grew up out of Nokomis, and was alone. Then the Flint made a bowl and dipped it into the earth; slowly the bowl of earth became blood, and it began to change its form. So the blood changed into Wabus, the Rabbit. The Rabbit grew into human form, and in time became a man, and thus was Ma'nabush."* The same speaker related, "While Ma'nabush was still on this earth he said that he would build a fire in the northwest, at which the Indians would always be enabled to obtain warmth for themselves, their children and their successors. He said that afterward he should go to the place of the rising sun, there to abide always and to watch over the welfare of the Indians."

In another Menomini myth, "The Thunderers were the makers of fire which was first received from Ma'nabush, who had stolen it from an old man dwelling on an island in the middle of a great lake."

"The Big Thunder lived at Winnebago Lake, near Fond du Lac. The Good Mystery made the Thunderers the laborers, and to be of benefit to the whole world. When they return from the southwest in the spring, they bring the rains which make the earth green and cause the plants and trees to grow. If it were not for the Thunderers, the earth would soon become parched and the grass would wither and die. The Good Mystery gave to the Thunderers corn, the kind commonly known as squaw corn, which grows on small stalks and has ears of various colors."**

*Bu. Am. Ethno., no. 37, p. 233.
**Bu. Am. Ethno., no. 14, pp. 87, 40.

"The Thunderers visited the Bear village and asked the Bear to join them, promising to give corn and fire in return for rice. The Bear agreed to this and the two families lived together. The Bear family occupies the eastern side of the council, while the Thunderers sit on the western side. The latter are the war chiefs and have charge of the lighting of the fire. The Wolf, the Dog and the Deer here joined the council.

"After the union, the Bear built a long wigwam, extending north-and-south and a fire was kindled by the Thunderers in the middle. From this all the families receive their fire, which is carried to them by one of the Thunderers, and when the people travel the Thunderers go on ahead to a camping place and start the fire to be used by all."

In a Menomini myth of Ma'nabush and the Bear, Ana maqki u, the boy hunter, shoots one of his arrows into the root of a tree which takes fire "with a noise like the rumbling of thunder and was consumed by the flames." He later shoots into a mountain and shoots through it. This set the mountain afire and destroyed it as well as the Bear chief and his servants.*

The Forest Potawatomi say that the nests of these huge Thunderbird deities were on the tops of the mountains on the shores of Lake Superior. They made the first fire for the Indian people with their firesticks. An Indian hunter was once carried away by one of these large birds and placed in its nest. He succeeded in escaping by killing one of the young birds and clothing his body with its skin. Thus he was able to fly to the ground in safety. Forest fires are sometimes caused by the thunderbolts (arrows) shot by the Thunderbirds when they are angry.

In one story of the origin of the Mascouten or Prairie Potawatomi they tell of how their tribe obtained fire. The tribe came from above and were placed on the earth by the Great Spirit. Here they encountered a man who was seated by a fire. He invited them to warm themselves. This man proved to be Wi'saka, their culture hero. They had no fire

*Bu. Am. Ethno., no. 14, pp. 40-41.

until they obtained it from him. "They say, moreover, that this fire was wrong and an evil thing. Some have tried to put it out but others have held to it. In early days they would set a huge log afire and the people who wanted fire would come to it and light brands which they carried in their hands. In this way fire was preserved for generations until a man discovered punk, and learned that it would catch a spark thrown off by two flints struck together, and this spark could be made to ignite dry grass, and thus a fire might be started. This man was pleased with his discovery and he told the chief who called all the people and announced it to them. They lighted their pipes with it and smoked. Then the chief said, "This is good. Now we have a clean way of our own of making fire, and we can put out Wi'saka's blaze, which is evil, and use this."

"Everyone rejoiced. They saw that the man lit his punk with the fourth stroke of the flint, and they knew by this that it must be good, so they sacrificed tobacco to the Great Spirit in thankfulness. Before this they could not go far on their hunts, because they had to carry their fire with them in a clay pot. The very first time they went hunting after the discovery by this man they came to a prairie which they could not have crossed at all if they had had to carry their fire with them, but now they only laughed for they were possessed of a new way that enabled them to go as far as they desired."*

The Chippewa Indians have a story of the theft of fire. Winnebozho learns that an old man living on the other shore of Lake Michigan has fire. He is the only person on earth who has fire. Winnebozho decided to go after some of it. He transformed himself into a tiny rabbit and finally reached the old man's wigwam. Here he was found by the daughters of the old fire-keeper and brought in to get warm. From this wigwam he escaped with a spark of fire which he caused to fly up and light in his fur. Thus he brought fire to his grandmother for the Indian people. The Wisconsin Menomini have the same story. In this tale Ma'nabush first becomes a rabbit, "then he changed himself into a fox

*Milw. Pub. Mus. Bull., v. 6, no. 3, pp. 334-338.

and ran on, transforming himself from one shape to another at will, whenever he felt fatigued." When he reached the shore of Lake Michigan he inquired of an old lady where the fire-keeper lived. "Then the little fellow commanded a fair wind to spring up, and changing himself to thistle-down, he was wafted away and away until presently he settled on the opposite beach, close by the old man's water hole, where he once more became a baby rabbit. This time he made himself look wet and draggled and miserable, and sat down to await further events." Here one of the old man's pretty daughters, coming for water, found and caught him and took him to her home. Here he was dried and warmed by the girl and her sister and later made his escape with the spark of fire. When he reached the beach he again transformed himself into thistledown and was blown across the lake.*

A Chippewa Indian said: "The greatest wonder that ever came to the Indians was fire. Like everything else it came to them through the Mide. Some one asked, 'What do you want to do with this?' A man replied, 'This is for warmth and for cooking.' The Indians were afraid of it at first, but soon learned that it was useful. They found that the fire burned them, causing pain, but the Mide provided a 'medicine' which they could put on their hands and on the soles of their feet, after which they could thrust their hands in the fire and walk in the flames without being hurt. A song was sung when this fire-charm was used.**

The Fox Indians, once resident in Wisconsin, have a fire myth: "There are a great many manitous down in the world beneath the earth, and over them is one big manitou who is chief of them all. Wi'saka put them there, in the world below, to watch the fire. There is where all the fire we use comes from. Wi'saka has made these manitous the owners of the fire, so that when any of the manitous from other places want fire, they have to go to these manitous under the earth, and ask for it. Wi'saka has made the Thunderers share owners of this fire, so that when they

*Am. Mus. Nat. Hist. Papers, v. 13, pt. 3, pp. 243-46.
**Am. Bu. Ethno., Bull. 86, p. 142.

need it, as they travel up and down the earth, they need not ask the manitous for it, but can go at once and get it themselves. This is the fire we see in the clouds when the Thunderers are passing along above us in the skies."*

The underwater or underworld custodians of the fire are the so-called "fire dragons," "underground panthers" or "water-spirits." In a Fox myth two of these are described: "They looked like two big lizards. They had no wings, and they traveled through the air as a frog swims through water. First they reached out with their forelegs and then kicked back with their hind legs, and at every lunge they made they threw out from their mouths long sheets of flame, and this made a hissing sound. They did not go far before they came down to the earth, and when they arrived on the earth, they came with a heavy thud. But it was not long before they were off again. And thus they traveled toward the Great Water, coming down to earth, and then into the air again. By and by they disappeared and were never seen again. These manitous belong to the world below and they and the Thunderers are not friends. When they came up from the world below, the Thunderers knew of it and came up in search of these manitous. And the only reason why the Thunderers did not catch them was because they traveled out of the course of the Thunderers, and very near the earth. If the Thunderers had caught them they would have surely killed them."

Skuta nasiu is the "Master of Fire," a God connected with the underworld serpents, according to Sauk Indian mythology. To obtain it from him is difficult.**

"Among the Algonquian and the Iroquois the myths regarding the so-called fire-dragon are at once striking and important. Now, the fire-dragon is in fact the personification of the meteor. Flying through the air among the stars, the larger meteors appear against some midnight sky like fiery reptiles sheathed in lambent flames. It is believed of them that they fly from one lake or deep river to another,

*Bu. Am. Ethno., Bull. no. 125, p. 14.
**Milw. Pub. Mus. Bull., v. 5, no. 1, p. 35.

in the bottom of which they are bound by enchantment to dwell, for should they be permitted to remain on the land they could set the world on fire. The Iroquois applied their name for the fire-dragon, 'light-thrower,' to the lion when first seen, thus indicating their conception of the fierceness of the fire-dragon. The Ottawa and Chippewa **missibizi, or missibizhu,** literally 'great lynx' is their name for this mystic being."* The Wisconsin Oneida are Iroquois.

"But there are others, Spirits of Evil, who roam the Earth, and defying the Sun, seek to overthrow its benificent power. Among these is the Fire Spirit who, malevolently jealous of the Spirits of Good, may summon his Flame Bearers and, descending to Earth, burn and destroy the harvests. At the coming of the Fire Spirit, mountains shrink down, the thirsting valleys suck dry the streams and springs. Night pales her stars and all Earth faints." (Iroquois Myth Lore.)**

"The Iowa had a fire dance in which the members of an Indian society performed feats of magic with hot food, by taking it from boiling kettles with hands which remained unscathed."*** The Mascouten Wabano magicians performed similar feats at a medicine dance to show their power. Among the Menomini were witches who were believed to be able to destroy their victims by magically transforming themselves into balls of fire. Tobacco was sometimes cast into fire as an offering to the Thunderbird firegivers. Wigwam fires light the way for the souls of the dead on the Road to the Dead (Milky Way). "The small painted turtle, scratching his gaily red-blotched sides, causes sparks to fly off, and thus sets the prairies on fire."****

"Everybody, element or phenomenon of nature, whether subjective or objective, has its (Indian) myth or story to account for its origin, history and manner of action."*****

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*Handbook of Am. Indians, p. 965.
**Iroquois Myths and Legends, N. Y. State Mus., p. 45.
***Milw. Pub. Mus. Bull., v. 5, no. 4, p. 240.
****Material Culture of the Menomini, Mus. Am. Indian.
*****Handbook of Am. Indians, p. 965.

ARCHEOLOGICAL NOTES

Meetings

October 16, 1939. President Dr. L. S. Buttles presiding. Secretary Brown announced the election to membership of John A. Guedinger and Robert Ritzenthaler, Milwaukee; Leo Strauss, Madison and Wesley Goetz, Pewaukee. The death on August 17th of Hon. Emil Baensch of Manitowoc, an old member, was reported. A request for papers for The Wisconsin Archeologist was made. It was reported that the pilgrimage of the recently organized Federation of Mississippi Valley State Archeological Societies to Cahokia Mound Park, Mills Creek Flint Quarries, and Carbondale, Illinois, and Wickliffe, Kentucky, on October 14 and 15, had been very successful. The possible preservation of the Hagner Mounds near Barton was discussed. Mr. Town L. Miller gave an interesting illustrated lecture on the Archeology of Washington Island. Mr. Brown told of the archeological investigations conducted there in previous years by George R. Fox and George A. West, and the results of which had been published by the Society. The Messrs. J. A. Guedinger, H. O. Zander, Milton J. Schmidt and Paul Scholz exhibited Indian implements and spoke briefly on these.

November 20, 1939. President Buttles conducted the meeting. Secretary Brown announced that Dr. Buttles, John M. Barr, Camp Douglas; A. P. Kannenberg, Oshkosh; Gerald C. Stowe, Superior, and Charles E. Brown, Madison, had been chosen to serve as the Wisconsin directors of the board of directors of the Federation of Mississippi Valley State Archeological Societies. Dr. J. P. Ruyle, Champaign, was the president of the organization. He gave a brief account of its aims and purposes. The program of the meeting was an illustrated address by Robert Ritzenthaler on, "Among the Oneidas." This the members found very interesting. Several members exhibited specimens which were explained by their owners.

December 18, 1939. President Buttles in the chair. This being the Christmas meeting of the Society the presiding officer was remembered by the members with a number of appropriate gifts. Their receipt he gracefully acknowledged. Secretary Brown announced the resignation of Dr. Samuel A. Barrett as director of the Milwaukee Public museum. Dr. Barrett had been a devoted member of the Wisconsin Archeological Society for many years and it had been decided to remember his service with a Christmas gift which Mr. McKern had been appointed to select. Dr. Ira Edwards had been elected director of the museum.

Dorothy Moulding Brown, Madison, had been elected a member of the Society. Mr. Herbert W. Cornell furnished the program of the meeting with a very interesting talk on "Milwaukee and Wisconsin, 1840." This was based on a book published by Count Agoston

Haraszthy, Wisconsin pioneer, in Budapest, Hungary, and recently translated by Dr. Stephen Kliman of the University of Wisconsin. A further discussion of the history of the Count's settlement at Sauk City by several members followed.

January 15, 1939. President Buttles presiding. The Secretary's announcements were made. The evening was given over to a "Question Box" program. Interesting archeological questions were asked and replied to. Reports on the A. A. A. meeting held in Chicago during the holidays were made by W. C. McKern, Dr. Alton K. Fisher and Robert Ritzenthaler. Several members exhibited archeological specimens. Otto G. Hankel, Edgerton, was elected to membership.

Publications

From the University of Wisconsin Press there has been issued a new book, The Wars of the Iroquois. Its author is George T. Hunt, assistant professor of history at Western Reserve University, Ohio. The author presents a scholarly consideration of the subject of war and trade activities of the Five Nations in the years 1620 to 1684. Chapters in this book treat of The Problem of the Iroquois, The Iroquois, 1609-1640, The Hurons and Their Neighbors, The Huron Trading Empire, Iroquois and Hurons, The Great Dispersion of the Upper Canada and Michigan Tribes, The Wisconsin Tribes, The Susquehannah War, and The War in the Illinois Country. "When the Europeans came the Iroquois were a small and unobtrusive people who had been driven from their territory by the Huron and Algonquin and who were on the defensive in their own forests rising to power only after and because of the European trade. The European trade was the major circumstance of all intertribal relations in the Great Lakes area, and the Iroquois and all their works were phenomena of that contact."

Of the League of the Iroquois the author says: "The supposed unity of the League, or the unity of action that has been ascribed to it, may be dismissed, for such unity never existed. In no war down to 1684 were all the tribes engaged, and intra-League war threatened again and again, actually coming to pass several times between the Mohawks and upper Iroquois. Each tribe made war only in its own interest, and the conspicuous feature of the League is its lack, not its possession, of political unity." This book shows clearly the real causes of Iroquois aggression. It is a work which Mid-West archeologists and others will be pleased to add to their libraries. Price $3.00.

New publications. Cultural and Natural Areas of Native North America, A. L. Kroeber, University of California Press. Trailside Museums and Nature Trails Report, 1939, Bear Mountain, New York. The Pacific Northwest Quarterly, October, 1939, University of Washington. Exploraciones En Oaxaca, Alfonso Caso, Tacubaya, Mexico.

The Wisconsin Archeologist

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NEW SERIES

Fluted Stone Axe

Eccentric Flints

Lawton and Lee Collections

Chippewa Plant Uses

Corn Origin Myths

PUBLISHED QUARTERLY BY THE
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Milwaukee, Wisconsin

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Ringeisen Fluted Stone Axe
Length 12 Inches

The Wisconsin Archeologist

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VOL. 20 MILWAUKEE, WIS., DECEMBER, 1939 No. 3
New Series

SAMUEL A. BARRETT

Dr. Samuel A. Barrett, able and distinguished director of the Public Museum of the City of Milwaukee, has resigned his position as head of that educational institution after thirty years of active service. His resignation, accepted with regret by the museum board of trustees, is to take effect on January 1, 1940.

Dr. Barrett came to the museum in 1909 to become curator of its then newly created department of anthropology, in 1920 he succeeded Mr. Henry L. Ward as director of the museum, which had then already won country wide recognition as an active and progressive educational institution. When he received notice of his appointment as curator of anthropology he "was in the midst of an Ecuadorean jungle, where he had gone in 1908 to make an ethnological study of the Cayapa Indians, when an Indian delivered the letter which brought him to Milwaukee."

To properly tell the complete story of this man's numerous and very varied activities and successful achievements during the twenty years of his service as museum director would require many pages of print. "In 1909, when he came to Milwaukee, the yearly attendance in the museum exhibition halls was 550,000. In 1920, when he became director, it had increased to 600,000. In January of this year the yearly attendance had increased to 1,500,000 in the exhibition halls, and 3,500,000, including lecture attendance and persons utilizing the museum's loan service. The value of the museum rose from $800,000 in 1909 to $1,700,000 in 1920, to $3,632,000 this year."

The very extensive anthropological, natural history and historical collections, the anthropological, geological, zoological and historical groups, miniatures and murals are the equal of those in any large museum in the country. Most of these are the result of Dr. Barrett's own careful planning and supervision. Museum expeditions were conducted to Kenya, East Africa, to Hawaii, to Mexico and Central America, the Northwest Coast, the Grand Canyon and other places of geological and anthropological interest. In 1919-'20 Dr. Barrett himself conducted archeological investigations on the site of the once stockade-protected prehistoric Indian village known as Aztalan, located near Lake Mills, in Jefferson County, and a report of which has been published by the museum. This and many other publications issued by the museum reflect additional credit on his leadership of its public service.

Dr. Barrett received his B. S., M. S. and Ph. D. degrees at the University of California; also did graduate work at the Columbia University, New York. He is the author of a considerable number of monographs and research studies primarily dealing with anthropology.

In 1917 he was elected president of The Wisconsin Archeological Society, serving for two terms, from 1917 to 1920. He has been an officer of the Society since that date and is at present a member of its board of directors. In 1926 he was honored by the Society by being awarded the Lapham Medal for distinguished service in anthropology. He published several papers in The Wisconsin Archeologist.

Dr. Barrett is also a member of the Wisconsin Museums Conference, the Wisconsin Academy of Sciences, Arts and Letters, Wisconsin Historical Society, the American Anthropological Association, American Ethnological Society, the American Association of Museums, American Folklore Society, Central Section American Anthropological Association and the Society for American Archaeology.

He is a fellow of the Royal Geographical Society, London, of the Royal Astronomical Society, and of the American Association for the Advancement of Science. In 1935 he was

elected president of the Milwaukee Government Service League. In 1936 Marquette University awarded him a certificate of distinguished civic service. He received many other honors for his services.

Members of The Wisconsin Archeological Society in all parts of Wisconsin and in adjoining states will deeply regret the retirement from active public service of Dr. Samuel A. Barrett, who has taken so active a part in its councils and meetings for the past thirty years.

"Interested in Indian customs as a boy, he was inducted into the Pawnee, Menominee, Chippewa, Blackfoot and Cayapa tribes." His ethnological and archeological studies won for him an international reputation.

THE MICHIGAN-INDIANA-OHIO MUSEUMS ASSOCIATION CONFERENCE

The Association held its twelfth annual conference at the University of Michigan Museums in Ann Arbor, Michigan, on November 2, 3 and 4. For this meeting several hundred museum people gathered from the three states, and a small number of other museists came as guests from museums in Wisconsin, Illinois and Missouri.

Museums of nearly every class were represented. It was one of the most interesting, instructive and enthusiastic meetings of museum directors and workers which the writer has ever attended. All of the sessions of the Conference were held in the large and beautiful new Horace Rackham building, a recent gift to the University of Michigan.

This notable meeting began with an informal dinner held at the Woman's League building, at 6:30, on Thursday, November 2. At 8:00 the museum exhibits held in the exhibit halls on the mezzanine floor of the Rackham building were opened. These occupied three quite large halls, representatives of the different museums making exhibits being present to explain them. All were very extensive and informative and included collections of natural history, historical and art materials, loan collections, groups, dioramas, photographs, maps, publications, pictures and paintings, arranged in the most instructive and artistic manner. Among the exhibitors were the University of Michigan Museums; the Children's Museum, Indianapolis; Cranbrook Institute of Science; Public School Museum, Battle Creek; Muskegon County Museum, Muskegon; Art Department and Museum of the Kalamazoo Public Library, Kalamazoo; Grand Rapids Public Museum, Grand Rapids, and the Hamtramck Public Schools.

At 9:00 p. m. a moving picture program, in charge of Miss Crystal Thompson, curator of Visual Education of the

University of Michigan Museums, was given in the amphitheatre. This was followed by a reception for M-I-O members and guests held in the east conference room; Mrs. Mary E. Palmer, curator of the Kalamazoo Museum and Art Institute, officiating as hostess.

The Program

The meetings of the Conference began in the amphitheatre of the Rackham building on Friday morning, November 3, Mr. Frank L. DuMond, director of the Grand Rapids Public Museum, presiding. Dr. Carl E. Guthe, director of the University of Michigan Museums, delivered the address of welcome to the members and guests and to which Mr. Edward M. Brigham, Jr., president of the Association, responded. He gave a brief history of the organization and its work in the three states. He introduced Mr. Charles E. Brown, of Madison, Wisconsin, who had assisted at the organization of the Association at its first meeting held at the Pioneer and Historical Museum at Three Oaks, Michigan, in 1927. Instructive addresses were given and papers read during the rest of the morning program. Some of these were illustrated.

"A Suggested Modification of Museum Arrangement and Presentation."—Dr. Thorne Deuel, Chief, Illinois State Museum.

"Suggestions for Improving the Effectiveness of Habitat Groups." —Mr. Dudley M. Blakely, Cranbrook Institute of Science.

"Planning a Botanical Research Program for a Michigan Museum." —Mrs. Marjorie T. Bingham, Cranbrook Institute of Science.

"Analyzing a Picture Collection."—Dr. Willoughby M. Babcock, Curator, Minnesota Historical Society Museum.

"Putting Local History Into Book Form."—Mr. Albert J. Chapman.

"Designing Zoological Publications for the Lay Naturalist."—Dr. Edward T. Boardman, Cranbrook Institute of Science.

President Edward M. Brigham, Jr., conducted the Friday afternoon program. The papers presented at this meeting were as instructive as those of the morning meeting. The first was interestingly illustrated.

"Reconstructions of Past Cultural Stages for Educational Purposes."—Dr. George Lechler, Detroit Art Institute.

"Wisconsin Museums."—Mr. Charles E. Brown, Director, Wisconsin State Historical Museum.

"Adventures in Community Co-operation."—Mr. Frank L. DuMond, Director, Grand Rapids Public Museum.

"What the Museum Program Means to the Work Projects."—Mrs. Alma Kerr, Chief Regional Supervisor of Professional and Service Division of WPA in Region IV.

"Michigan's Statewide WPA Museum Project."—Dr. Carl E. Guthe, Director, University of Michigan Museums.

A Round Table Discussion, in which members of the Conference participated, closed the afternoon program. Praise was given to the WPA for the manner in which it has aided with the museums' organization and administration programs in Midwest states.

At 6:30 the Annual Association Dinner for members and guests of the Conference was held in the Woman's League building. Mr. Henry C. Shetrone, director of the Ohio State Museum, was the toastmaster at this dinner. He called upon a number of the museists present, who responded with interesting museum stories and accounts of their museum experiences.

Following the dinner, the program was continued in the amphitheatre of the Rackham building, additional interesting papers being read.

"New Exhibits at Cranbrook."—Dr. Robert T. Hall, Director, Cranbrook Institute of Science.

"Some New Community Museums in England."—Mrs. Helen LeFavour, Department of Visual and Radio Education, Detroit.

"Exploring for Cave Animals."—Mr. Kenneth Dearolf, Assistant Director, Dayton Public Library Museum.

Saturday Meeting

Mrs. Helen LeFavour presided at the Saturday morning meeting. The following papers were offered:

"Visual and Radio Education in the Detroit Public Schools."—Mr. W. W. Whittinghill, Director, Department of Visual and Radio Education, Detroit Public Schools.

"The Ohio State Museum and the Public Schools."—Mrs. Winnie N. Waite, Secretary, Ohio State Museum.

"The Museum's Struggle with the School."—Miss Crystal Thompson, Curator of Visual Education, University of Michigan Museums.

"Some Suggestions for Developing a Public School Museum on a Small Budget."—Mr. Edward M. Brigham, Jr., Assistant Director, Battle Creek Public School Museum.

A discussion followed these interesting papers.

At the Saturday luncheon, held at the Woman's League building, Dr. Richard Morgan, Curator of Archaeology, Ohio State Museum, delivered an address on "Archeology in the Ohio State Museum." A business session of the Conference followed at which reports of committees were given and other business of the association transacted. Thus closed a fine meeting from whose programs, exhibits and personal contacts many museum men and women obtained inspiration and encouragement in their work for the progress of education through museum activities in their home regions. Archeologists of Midwest states were well represented at this meeting by the attendance of Dr. Greenman, Dr. W. B. Hinsdale, Dr. Thorne Deuel, Mr. H. C. Shetrone, Dr. Carl E. Guthe and others.

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New Series

A LARGE FLUTED STONE AXE

Charles E. Brown

At the February 19 meeting of The Wisconsin Archeological Society, held at Milwaukee, Mr. Joseph Ringeisen, Jr., a veteran collector of prehistoric Indian artifacts, exhibited a large fluted grooved stone axe which excited the wonder and admiration of the members and visitors present. This fine artifact, an illustration of which is shown in the frontispiece of this issue of The Wisconsin Archeologist, was found by Mr. Raymond Nihlers on the Archie Parkins farm, 5 miles southeast of Bagley, a Mississippi river village, in Bloomington Township in Grant County, Wisconsin. It came into the possession of Mr. Michael Schrada, a local jeweler, who is said to have traded a watch for the axe. On July 10, 1939, Mr. Ringeisen learned of an offer of Mr. Schrada to sell his collection of Indian implements. He purchased the collection to obtain this remarkable axe, which is not only one of the largest and heaviest grooved stone axes ever found in this state, but is also very well made and polished. It measures 12 inches in length and weighs 14 pounds and 9¼ ounces.

The poll or head of the axe has a rounded crown, which slopes slightly to one edge. Its length is 3 inches and its greatest width 5 inches. On one side of the poll are 9 shallow, but well marked, parallel flutes or grooves separated from each other by narrow rounded ridges. This ornamentation appears on only one side of the poll, the other being devoid of flutes. These flutes begin at the edge of the handle groove and extend to the crown of the poll.

The broad handle groove extends entirely around the axe. It is 1½ inches wide and 5 inches broad. The ridge on its lower edge is quite prominent. At this place the axe is 6 inches wide. The blade of the axe tapers gradually from the handle groove to the rounded cutting edge. Its length is 7½ inches, and it is 5¼ inches wide at its middle and 3½ inches wide at its bit or cutting edge. The bit is ground to a quite sharp edge.

This axe is 3 inches thick at its thickest part just below the handle groove. Both edges of the axe are flattened from below the handle groove to near the cutting edge. This flattened edge is three-fourths of an inch wide at its widest part.

The Ringeisen specimen is made of diorite and is well polished. Despite this polishing the marks of its dressing by means of the pecking process show plainly on much of its surface.

It is very probable that this axe is a ceremonial implement and was not intended for any practical use. Neither its poll or blade show any signs of use in hammering or cutting. Its size reminds one of some of the large axes and celts found near Alton and elsewhere in the Mississippi river counties in southern Illinois.

Literature, Fluted Stone Implements: The Wisconsin Archeologist, V. 1, No. 1, p. 12; V. 1, No. 4, p. 87; V. 7, No. 4, N. S., p. 219; V. 18, No. 3, pp. 75-76.

ECCENTRIC FLINTS

William C. Rust

A small collection of flint implements that has aroused considerable interest among visiting archeologists and others has been loaned to the State Historical Museum for exhibition purposes. These specimens, called "eccentric flints" because of their unusual form, were obtained from a mound at Grove, Oklahoma, in 1921. This particular collection is the property of a well known archeologist, Dr. H. D. Murdock, of Tulsa, Oklahoma, a member of both The Wisconsin Archeological Society and the Oklahoma Archeological Society.

The pieces, although seemingly worthless from a utilitarian standpoint, help to complete the cultural picture of a group of the prehistoric inhabitants of our Southwest. The Spiro or Temple Mound, from which 3600 of these flint artifacts were obtained, itself is considered to be the focal cultural center of the people who inhabited the Arkansas-Grand River basin about 900 A. D. and worked flint into finer and more delicate patterns than most other known Indian craftsmen. In this mound, also, were found specimens of lower Mississippi mound builder culture in close association with effigy pipes and conch shell gorgets bearing a resemblance to Mayan art. The "eccentric" points are said to bear a general resemblance to others which have been found in Ancient Mayan ruins in Yucatan.

The Murdock specimens, flaked delicately out of bluish, reddish, and cream colored flint almost to the delicacy of snowflakes, range in size from 1½ inches in length by 1 inch in width to 6 by 3 inches. All the pieces are thick in the center and flaked down to a surprisingly fine edge on the sides. The largest of them is ½ inch thick at the center while the smaller ones are ¼ inch thick. Their weight runs from one to six ounces.

Most of the specimens in the Murdock collection are triangular in outline with finely cut incisions and lobes making them quite suggestive of free-hand drawings of evergreen trees. Some of them, however, are half-moon shaped with perforations neatly cut along the edges, while others are elongate or crudely suggestive of animal or bird forms. One of the specimens, 4 inches long by 2 inches in width and ⅜ of an inch thick, resembles a fish with ventral and dorsal fins and a triangular head. Another point, one of the largest in the collection, has been fashioned to somewhat resemble the human form. This artifact, 5 inches in length by 2¼ inches in width, has a triangular head, a well outlined spinal column, and definitely laid out arms and legs. The whole piece is delicately lobed like the others in the collection. Other artifacts resemble animals, birds, and other of the creatures of forest, field, and stream known to the prehistoric Indians.

At a meeting of the Central Section of the American Anthropological Association held on Friday, May 13, 1939, at Milwaukee, Wisconsin, an illustrated paper on "Eccentric Flints of Oklahoma" by Prof. Forest E. Clements and Mr. Alfred Reed, of Norman, Oklahoma, was presented. A large selection of photographs of specimens from the Spiro Mound was also displayed.

THE JOINT MEETING

The annual Joint Meeting of The Wisconsin Academy of Sciences, Arts and Letters, The Wisconsin Archeological Society and the Wisconsin Museums Conference was held at the State Teachers College, Oshkosh, on Friday and Saturday, March 29 and 30, 1940. The sessions were held in the Little Theatre of the College and were all largely attended by members and friends of the three participating state societies. This attendance was augmented by classes of students of the College who came to listen to the papers during every hour of the morning and afternoon.

Of the thirty-six papers listed in the program twenty-four were offered by members of The Wisconsin Archeological Society and the Museums Conference. Secretary Charles E. Brown of the Society presided over the Friday morning program and Prof. Paul Boutwell, vice-president of the Academy, over the Friday afternoon and Saturday morning sessions. Twenty Wisconsin museums, located at Green Bay, Appleton, Kaukauna, New London, Oshkosh, Superior, Mayville, Theresa, Sturgeon Bay, Portage, Racine, Burlington, Fort Atkinson, Watertown, Milwaukee, Beloit, Madison and Baraboo, were represented at this meeting.

The papers given by the archeologists and museists were all of a fine quality and very interesting, several were illustrated with lantern slides. These were the following:

Ralph N. Buckstaff, Oshkosh. **A Painted and Incised Winnebago Pottery Vessel.**

Gerald C. Stowe, Superior. **The David F. Barry Sioux Indian Collection,** and **Plants Used by the Chippewa Indians.**

Phebe J. Lookaround, Shawano. **Streamlining Indian Lore.**

Robert R. Jones, Wild Rose. **County Fair Museum Exhibits.**

Marvel Ings, Madison. **The Place of the Museum in the Community.**

Louise P. Kellogg, Madison. **The Milwaukee Art and Travel Class.**

Harry Dankoler, Sturgeon Bay. **The Door County Historical Museum.**

C. W. English, Wyocena. **The Indian Agency House Museum.**

Robert B. Hartman, Milwaukee. **Alaska, Another Melting Pot.**

Albert H. Griffith, Omro. **Abraham Lincoln.**

Zida C. Ivey, Fort Atkinson. **The Lee and Lawton Collections of the Fort Atkinson Museum,** and **The Octagon House Museum at Watertown.**

Charles E. Brown, Madison. **The Ringeisen Fluted Stone Axe.**

George Overton, Butte des Morts. **Indian Trade Implements.**

George L. Pasco, Ripon. **Upper Fox River Valley Native Copper Implements.**

Arthur P. Kannenberg, Oshkosh. **Pre-Columbian Lead Objects from Winnebago County.**

Ella S. Colbo, Racine. **The Col. Hans Heg Memorial Museum.**

Ruth J. Shuttleworth, Madison. **A Museum Apprentice Course.**

Mary Jane Overton, Butte des Morts. **Suggestions of a Young Archeologist.**

Harold R. Bullock, Oshkosh. **The Lasley Point Mounds.**

Dorothy Moulding Brown, Madison. **Wisconsin Indian Corn Origin Myths.**

Albert O. Barton, Madison. **A Find of Old Galena Letters.**

Louis Pierron, Milwaukee. **Wisconsin Cycling Clubs.**

Rev. Francis S. Dayton, New London. **Menominee Indian Canoe Burials.**

During and after the sessions interesting archeological and museum exhibits were made by Joseph Ringeisen, Jr., Gerald C. Stowe, Robert R. Jones, William Wolf, Albert H. Griffith, Zida C. Ivey, George Overton, George L. Pasco and Arthur P. Kannenberg.

On Friday afternoon the members and guests of the societies were entertained at a tea given at the Oshkosh Public Museum and were given an opportunity to view the fine anthropological, natural history and art collections of this very active Wisconsin museum. A new installation of chiefly Winnebago County archeological collections was particularly interesting.

On Friday evening the annual Joint Meeting dinner was held at the Athearn Hotel. Dr. Ernest F. Bean, State Geologist, gave an illustrated lecture on **The Geology of the Fox River-Lake Winnebago Region.** Mr. Robert M. Dessereau, Green Bay, spoke of the proposed Jean Nicollet Memorial Monument.

The Oshkosh meeting was one of the most interesting and best attended joint meetings which the three state societies have ever held. The grateful thanks of the societies are extended to the State Teachers College and the Oshkosh Public Museum for their co-operation.

PLANTS USED BY THE CHIPPEWA

Gerald C. Stowe

When the first French traders came to the head of the lakes in the 1600's they found Chippewa Indians living on the present site of the city of Superior. These Indians, who were in the late stone age, were using flint and pecked stone weapons and tools and other artifacts fashioned from bone, shell, copper and clay. They were using a myriad of plants for food, medicines, dyes, seasonings, utilitarian uses and for other purposes.

The various uses of plants by the Chippewa indicate the large extent to which they understood and utilized the natural resources of their environment. Herbs were used in the treatment of the sick and the working of charms. Songs were sung to make the treatment and the charms effective.

Sixty-nine plants used by the Chippewa as medicines are also regarded as of medicinal value by white people. Dr. W. W. Stockberger, physiologist in charge of drug, poisonous and oil plant investigations, Bureau of Plant Industry, U. S. Department of Agriculture, carried on researches among them and learned many interesting things about the use of plants by these Indians.

Among these are the following:

1. Sweet Flag. The rhizone was employed as an aromatic stimulant and tonic.

2. Speckled Alder. Its bark is used as an astringent and emetic.

3. Wild Sarsaparilla. The roots are used for their stimulating properties.

4. Wild Ginger. The rhizome and roots are used as a carminative agent and also for flavoring food.

5. Marsh Marigold. This plant is used for coughs. It was boiled and the water mixed with maple sugar and used as a cough syrup.

6. Wild Strawberry. The leaves are used as an astringent, the roots as a diuretic.

7. Labrador Tea. The leaves are used as a tonic. During the Colonial Days when the tea tax was in effect the Colonists used this as a substitute for tea.

8. Bloodroot. The rhizome and roots are used as an irritant, narcotic, nauseant and emetic.

9. Lady Slipper. The blossom was cut, dried, powdered and moistened; this was put on decayed teeth for a toothache remedy.

10. Cow Parsnip. The root is boiled and the pulp used as a poultice for boils and sores.

Remedies were administered externally in the following manner:

1. Fresh roots or leaves were macerated and applied wet.
2. Dried roots or leaves were pulverized, prepared in the form of a decoction, and applied.
3. Dried roots or leaves were pulverized, moistened, and applied as a poultice.
4. Dried roots or leaves were pulverized, and strewn on hot stones. The fumes were then breathed into the lungs. Or the herbs were moistened and put on hot rocks with water and the steam breathed.
5. Herbs were boiled with grease and used as a salve.

Remedies were administered internally in the following manner:

1. Dried powdered roots or leaves were either boiled or steeped in water and the mixture drank.
2. Dried powdered roots were used as a snuff.
3. Fresh roots or herbs were chewed.

4. Slight incisions were made in the skin with a flint knife and the dried roots and herbs rubbed into the wound.

5. Pulverized roots were mixed with the "Red Willow" or tobacco and smoked in a pipe.

Plants as Food

The Chippewa were a people subsisting on vegetable products, fish, game and fowl. The making of gardens was an important phase of the industrial year, and a portion of the food thus obtained was stored in caches for winter use. They raised squash, pumpkins and corn.

A staple article of food was wild rice, which was seasoned with maple sugar or combined with broth made from duck meat and venison. Wild rice was the chief cereal food of the Chippewa. It grows in shallow lakes of this region and, in the early days, each family or small group of families had a portion of a rice field outlined by stakes. A woman established her claim to it by going to the field about ten days before the rice was ripe and tying portions of it in small sheaves with basswood fiber. When ripe, canoes were pushed through the rice beds and the heads of the rice bent over the canoe and struck a light blow with a stick to shake the rice off.

The gathered rice was winnowed and some was parched in kettles or dried in the sun, then stored away for winter use.

The following are among the ways in which rice was cooked:

1. Boiled in water and eaten with or without maple sugar.

2. Boiled with meat.

3. Grease was put in a kettle and the rice parched in the grease, after which it was seasoned with maple sugar. Dried blueberries were often combined with

this, and the rice and berries stored for use on journeys.

4. Parched rice was boiled, then let to steam until done. Then meat or fish broth was poured over it.

Seasonings

The silk of corn was dried and put into broth to season it, also used to thicken it as we use flour today.

Mountain mint flowers and buds were used to season broth and meat. Pumpkin blossoms were dried and used to thicken broth. The red berries of the bearberry were cooked with meat as a seasoning. Wild ginger root cooked with food was regarded as an "appetizer." It was also used for indigestion.

In the old times the Chippewa did not have salt and more maple sugar was used as seasoning than the quantity of salt now used by white people.

Vegetables

Corn, pumpkins and squashes were cultivated in gardens and either eaten fresh or stored for winter use. The pumpkins and squash were cut into strips and dried. In the winter dried portions were boiled with game, or boiled alone and seasoned with maple sugar.

The root of the artichoke was eaten raw like a radish. The arrowhead, called "Wild Potato," grows in deep muck. It is gathered, dried and boiled for use in winter. The moss on the white pine was dried, boiled and used in fish or meat broth. The flowers of the common milkweed were cut up and stewed, being eaten like preserves. Sweet acorns were boiled, split open and eaten like a vegetable, or roasted in the ashes of a fire. Some were boiled, mashed and eaten with grease.

It is interesting to know that the Chippewa took the bark of the maple, dried it, then pounded it into flour, and this was used to make bread with or to thicken soups.

For a dessert the common wood sorrel was cooked with sugar. Greens were made of lamb's-quarter. The young leaves were boiled with fat. The seeds were ground to flour and made into bread or mush. The Indians of North America used in all some 1,112 species belonging to 444 genera of plants.

Plants Used in Dyes

The general process of dyeing among the Chippewa consisted in the use of a vegetable substance to secure a color and of a mineral substance to set it. Porcupine quills were the articles most easily dyed, rushes the hardest. Wooden implements were colored by rubbing them with the fresh root of the blood root, producing an orange shade.

Both plant and tree products were used in dyes and these were gathered and stored for use.

For a red dye the bark of the white birch, red osier dogwood and oak, and ashes from cedar bark were boiled. For a dark red, bloodroot and wild plum bark were boiled. For a black dye the inner bark of the butternut hazel bark and a handful of grindstone dust were boiled. For a yellow dye, the inner bark of the alder was boiled in water, or the pulp of the sumac stalk and bloodroot. For a dark yellow dye the bloodroot and bark from the wild plum were boiled together. For a purple dye they took the rotten wood from the maple and boiled it with a handful of grindstone dust.

Plants Used as Charms

It was the belief of the Chippewa that many herbs, as well as other substances, possessed the power to act without material contact, affecting the actions or conditions of human beings and animals. In order to make these substances effective it was considered necessary to talk or pray when they were gathered. A man carried many medicines in little buckskin packets, with which he could produce such effects as safety on a journey, the loss or winning of a race, or the finding of lost articles; or he could cause starvation in a certain lodge, insanity in an individual, or enable a man to bewitch another man's wife.

Dogbane was used as a protective charm against evil influences or bad medicine, also as a remedy for headache. Wild pea was used as a charm to insure success, snakeroot was used as a charm for safety on a journey.

The Chippewa used a great many herbs, plants and trees for utilitarian purposes and decorative arts. The maple was used for paddles, the wild onion for toys, the white birch for utensils, coverings for dwellings, patterns and canoes. The scouring rush was used for scouring; ash for bows, snowshoe frames and sleds. Hickory was used for bows, red cedar for mats, and tamarack roots in weaving bags.

THE LAWTON AND LEE COLLECTIONS OF THE FT. ATKINSON MUSEUM

Zida C. Ivey

For over thirty years R. T. Lawton of Ft. Atkinson has been assembling an Indian artifact collection, gathered entirely within the boundaries of Jefferson County. Six large cases of these specimens hung in the lobby of the hotel of which Mr. Lawton was proprietor, and where they attracted visitors from far and wide as considerable publicity had been given the collection over a period of years. The first description of the collection was published by the late Gov. W. D. Hoard, who as early as 1910 recognized the wealth of material Mr. Lawton had gathered. It is true that many of these specimens, perhaps all of them, could be duplicated in other collections, but it is not unreasonable to state that it would be impossible to again gather such a complete assortment of specimens from Jefferson County territory.

In 1938, Mr. Lawton offered his hotel for sale and the collection was at the same time put on the market. Prior to this flattering offers had been made, all of which Mr. Lawton refused. Realizing that if the collection should be purchased by a dealer it would be broken up and sold outside the state, thereby losing its unique value as a Jefferson County collection, the management of the Dwight Foster Historical Museum at Ft. Atkinson began the organization of a historical society with the object of saving this collection for the city if possible. A committee went before the council to present the matter. The city fathers agreed that the collection should not be allowed to leave the city, but refused to make any appropriation toward its purchase. Last summer the hotel was sold and the specimens had to be moved. The management, with the approval of the library board, under which the museum operates, proposed to Mr. Lawton that he place the specimens in the museum as a loan,

with the library board paying the insurance on them. This appealed to Mr. Lawton and this winter they were moved to the museum where they occupy the place of highest importance among its exhibits.

The six large wall cases which contain the collection are made of oak taken from trees cut on the A. R. Hoard property at Lake Koshkonong, where the fine group of over thirty Indian mounds is located. The specimens were mounted by Mr. and Mrs. Lawton in artistic designs which are so skillfully arranged that they in no way detract from the pieces themselves. One case has a Masonic emblem in the center, about which five hundred pieces are grouped. Its companion piece is the emblem of the Eastern Star, to which the Lawtons belonged. In this case are seven hundred pieces. The other cases have arrangements in geometric designs, all pieces having been selected for fine workmanship from numerous specimens.

In two cases are between fifty and sixty axes, some pestles and celts. The largest axe, picked up on the Snover farm at the west end of Ft. Atkinson, weighs several ounces over ten pounds. A 9 inch black granite fluted axe, fluted all around up to the edges, with a width of 4½ inches in the widest part, is the finest specimen in this classification. One axe of interest was found in the innermost fibers of one of the large oak trees cut on the A. R. Hoard property. A very fine piece: a bullet-shaped axe of black granite, measuring 7 inches in length, of exceptional workmanship, was found on the Milo Jones Farm on the south bank of Rock River. There are about twenty coppers including spear points, knives and awls.

One interesting specimen in the collection is made up of pieces taken from a hollowed out log, evidently a crude coffin. It was dug up on the Altpeter farm, at the north end of Lake Koshkonong. The coffin was in a shallow grave not over two feet below the surface of the ground. On top of it several large flat stones had been placed to protect the corpse from wolves. The skull and bones appeared to be those of a girl of perhaps eighteen years of age. She must have been

a person of importance in the tribe for there were on her wrist bones a pair of wide silver bracelets with an etched design. Over two cupfuls of small colored glass beads of irregular shape were loose in the log. These beads were so incrusted with dirt that they had to be soaked in a strong solution for hours to remove the incrustation. In this log were also found several coin-like metal disks fastened to fine chains. These were evidently earrings, for one cluster was so firmly stuck to the skull at the position of the ear that the hook that held it could not be removed. Two large agate beads and a carved pipestone pendant were also among the specimens in this log coffin.

A most interesting necklace of 36 long beads, said to be made from the spurs of some kind of bird, some drift copper and a 3½ inch "blood-sucker" stone, found on the Noel farm in the Town of Koshkonong are of importance. Two large flat sapphire-like trade beads, of great brilliance when held to the light, have a design of the half moon and a star on one side and a comet and two stars on the reverse side. One bead is as large as a quarter, the other about the size of a dime. The designs appear to be inlaid work. These beads came from different farms in the Koshkonong area. Eight of the many spuds in the collection were found in one place on the Bosburg farm. Of particular interest is a concave gambling stone said to have been used by braves "when gambling for their squaws."

Among the ceremonial stones are a large butterfly stone, a birdstone representing a bird on the wing and an eight-sided flat pipestone disk, perforated in the middle, said to have "been placed in the mouth of a brave upon burial to indicate that he was either a chieftain or a hero of the tribe."

The most important article in the collection is a string of eighteen amber beads. They are cylindrical in shape running from an inch to an inch and a quarter in length, tapering slightly toward each end. The largest bead is about half an inch thick in the largest part. These beads were found on the old Rankin farm together with seventeen arrow points, in an Indian grave that was said to have been marked at one

time with a "bronze" marker. What became of the marker is a mystery. This grave was in a location not far from the well known Ft. Atkinson intaglio. According to Mr. Alonzo Pond, who examined and appraised the collection, these amber beads are of great value. It is interesting to speculate on how they came to the Indian girl on Rock River, Wisconsin, when the nearest source of amber would be Alaska. No doubt they passed through the hands of many traders before reaching her. The beads are well shaped in graduated sizes, and yet irregular enough to identify them as articles made by hand. As is usual in a small town when some project is a-foot, many fanciful tales were current. These beads have been the subject of much controversy, especially among those opposed to purchasing the Lawton collection. Just why the storm center should focus on the beads would be hard to say. One woman knew they were bought in a dime store. A man had seen them in someone's kitchen hanging on a nail, but he couldn't remember whose kitchen. The prize remark came from a person who knew they were "phony" because they didn't have any "shine" to them. I believe Mr. Pond settled the dispute—I hope he did—when he pointed out that their soft satin dullness bore no resemblance to the dime store variety of beads nor to the highly polished bakelite beads often pawned off on the public as genuine amber and that the very dullness of them was an outstanding identification mark of genuine amber.

Other outstanding pieces in this collection are a four inch bone awl picked up on the Edgewater Stock Farm, east of Ft. Atkinson on the west bank of Rock River, a "Pere Marquette" axe and another iron axe with wood handle. This axe was originally bought from Indians on Rock River in 1876. There are paint pots, hammer stones, shuttles, pipes, all kinds of arrow points and drills, implements for preparing skins and problematical pieces. A number of specimens were bought from the former Wisconsin naturalist, Thure Ludwig Kumlien.

Mr. Lawton takes great pride in the fact that he has kept to his original idea of having his collection consist of purely Jefferson County specimens. He has data that give the history of the purchase of every specimen.

Another valuable collection added to the museum at Ft. Atkinson in the early fall of 1939 is the Frank Lee collection of Indian artifacts. This is also unique in that it too was assembled from one location, that of Carcajou, the site of the early White Crow village, at the west end of Lake Koshkonong. For many years Mr. Lee owned and operated a farm on the present site of the Carcajou Club adjacent to the Halvor L. Skavlem property, and here he gathered his collection. Upon his death last June, at the age of eighty-six, Mrs. Lee offered the collection for sale, preferring to have it go to the Ft. Atkinson museum as a memorial to Mr. Lee. Through the courtesy of D. E. Roberts, Ft. Atkinson, money was advanced to the historical society to purchase this collection for the museum. An acquaintance of Mr. Lee in years gone by said that at one time the collection was many times as large as it now is, but unfortunately before it came to Ft. Atkinson it had been broken up to some extent. We have left, however, a fine group of specimens. There are ten coppers, the most interesting piece being a curved knife. There is one large case of mounted pieces; the rest are in a loose collection. Among the beads is a sapphire-blue bead with moon and star like the large one in the Lawton collection. This bead is the size of a dime. There are many pipe fragments, perhaps worthless as exhibition pieces, yet the fragments are large enough to indicate the size and shape of the earthen bowls and to show the designs used on them. There are a few unbroken vessels. Large fragments of pottery also show considerable of the decorative art of the early Indian pottery makers. The arrow points are for the most part of fine workmanship and unbroken. There is one rather rare point, 3½ inches long, made of dark agate. There are several shuttles, game balls, 33 axes (one of which is only about an inch and a half long), 39 celts, grinders, two strings of bone and stone beads, four "Marquette" trade axes, iron hoes, pieces of native copper and lead and a flat brownish-red stone disk fragment with a carved head done in intaglio. Around the edge of the disk are hieroglyphics, much like Greek letters. The carving is probably too well done to be of Indian workmanship. It was found in the ground with Indian pieces on the Lee location.

WISCONSIN INDIAN CORN ORIGIN MYTHS

Dorothy Moulding Brown

Corn was the most valuable of the many food gifts made by the Indian race to the white man. History shows that all of our tribes in Wisconsin were growing corn when the earliest white explorers, missionaries and traders came. Corn fields were on the planting grounds of all their important villages. Wisconsin archeologists have found remains of their corn growing as far to the north as the shores of Lake Superior. We do not know when the growing of this cereal was introduced in this region by prehistoric men, but it was probably centuries before white man appeared. Corn cobs have been found among the refuse of at least one of their ancient villages.

All of our present and former Wisconsin tribes have myths and tales of how their ancestors obtained the precious gift of corn. The Chippewa, who are said to have reached their future homeland in about the year Columbus discovered America, had several varieties of corn which they may have brought from their earlier home in the St. Lawrence Valley. Their flour corn was a "calico" corn with white, red and blue kernels. They also had a sweet and a soft corn. Their name for corn was manda'win. None knew when they did not have it, it was a traditional heritage of their people.

"Their origin myth is that corn was a pinch of the flesh taken from the side of the culture hero, Winabojo, by himself and cast up on the ground to grow and become corn to them."[1]

These Indians also have a legend in which Mandamin engages in a wrestling match with a young Indian. After a hard struggle the god or spirit is overcome by the redman and from his body corn grows. Its ears ripen and the kernels from these are distributed among the Chippewa people.[2]

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[1] Milw. Pub. Mus. Bull., Vol. 4, No. 3, pp. 402-3.
[2] Corn Among the Indians of the Upper Missouri, p. 235.

Frances Densmore, in her report on Chippewa Customs, relates the Chippewa "Story of the First Earth."

"The first Earth was called Ca'ca. It was in this part of the country. The people who lived there were not wise. They had no clothing, but they sat around and did nothing. Then the spirit of the creator sent a man to teach them. The man was called ockabe'wis (messenger). Some of those early people lived in the south where they did not need clothing. But the people around here were cold and began to worry about what they should do.

"The ockabe'wis saw the southern people naked and left them to themselves. He came farther north where the people were suffering and in need of assistance. The first thing he taught them was how to make a fire by means of a bow and stick and a bit of decayed wood. Then he taught them how to cook meat by a fire. They had no axes, but he took a pole and burned it in two over the fire. He taught them how to boil meat in fresh birch bark. It was a long time before they had things as he wanted them, but after a while they were made comfortable with his help. They had no minds or ideas of their own, only to do as the ockabe'wis told them to do. This was long before Winabojo.

"The ockabe'wis told them they must fast and find out things by dreams and if they paid attention to those dreams they would learn how to heal the sick. The people listened and fasted and found in dreams how to teach their children and do everything. Tobacco and corn were given them, but it was the ockabe'wis who taught them how to use them. After a while Winabojo was born, but he had to do as the natives did."[3]

Some of the Dakota or Sioux, who occupied the woodlands of northern Wisconsin until driven from them by the invading Chippewa, have a legend that Wakanda—God created the earth from a pinch of soil or sand brought to him from beneath the waters by a diving water bird. With this he created the world and the birds, animals and men upon it.

[3] Bu. Am. Ethno., No. 86, p. 98.

Among the seeds, brought by birds to him for planting, was corn.

George F. Will has recorded a Potawatomi tradition of the origin of corn.[4] "After the flood a man was created, and as he was lonely he was given a sister to keep him company. The man dreams that five man-beings will visit his sister. She must reject the first four and welcome the fifth. The first four to arrive are Sama or Tobacco, Wa-Pekone or Squash, Eshkitamok or Melon, and Kojees or Bean. On being rejected by the girl they fell dead. The fifth man then appears. He is Mandamin, or Corn. The girl takes him for her husband. He buries the bodies of his four rivals, and from them grow tobacco, squashes, melons and beans. From the marriage of the Indian girl sprang the Indian race."

The origin myth of the Ocean or Water Clan bundle of the Mascouten or Prairie Potawatomi tells of a floating wooden bowl filled with dried corn. One of the figures in this myth takes the bowl in his hands and spins it, the corn in it reversing and spinning in the opposite direction. He feeds the other figure with kernels which he puts into his mouth. He does this four times. The bowl and the corn vanish. Four kernels are thrown into the water. He states that when a feast is given sweet corn must be in it. So when this Clan gave its summer feast they threw green corn and tobacco into the water to satisfy Nigaunabe the Water Spirit. When corn came in the children of the clan were named.[5]

Frank Shepard, a Wisconsin Potawatomi, furnished this little corn story. "A young man had a dream of a young man coming from the West. He asked the stranger how long he had been on the way from the West and was told that he had traveled for three days. He said, "I know that you want something that would be a benefit to your people. My name is Medamin, or Corn. Now before I tell you what to do with me we will have a contest and it will be a wrestling match. I will tell you what to do. So they both went outside and

[4] Corn Among the Indians of the Upper Missouri, p. 235.
[5] Milw. Pub. Mus. Bull., Vol. 6, No. 1, pp. 28-80.

started to wrestle. They had quite a time and finally Medamin lost. So they went into the bark house and Medamin told the young man that in the spring he should pick out a nice piece of ground and make hills. He then put an ear of corn under his pillow. The young man told his folks of this gift, and in the spring he gave the people a few kernels apiece. They followed his instructions in planting it, and they had a big crop of corn, and ever since then the Indian has been raising corn."

The Winnebago Indian name for corn is witca-was. This tribe raised many bushels of corn at their different southern Wisconsin villages in the thirties and in later years. They had a number of different kinds of corn, the principal kinds being a yellow, and a red corn and sweet corn. Today in Wisconsin and Nebraska they have a white and a blue flint corn. The late Oliver Lemere, a Winnebago, once stated that they had no fewer than fifty different ways of preparing and using corn. He furnished this Winnebago corn myth.

"From one of the two breasts of Mother Earth sprang a plant which grew and bore fruit—the corn plant to nourish the Indian with its ears of corn. From the other breast sprang the tobacco plant used by the Indian as a sacred offering to greater and lesser deities."

At their former large village on the present site of Sauk City and Prairie du Sac, on the banks of the Wisconsin river, the Sauk Indians in 1766 had extensive corn fields, and in the 1820's and 1830 large fields of corn at their historic village at Rock Island in Illinois. Their corn origin myth was: "Two Indians killed a deer and were roasting a part of it to eat. A beautiful woman was seen to ascend from the clouds and to alight upon the earth. They decided that she must be hungry and had smelt the meat. They invited her to eat with them. When she left she told them to return in a year to the spot where she had been sitting and they would find there a return for their kindness and generosity. The two men returned to the village and told the Indians what they had seen and done—but they were laughed at by their people. When the time arrived they went to the spot where they

had met the sky woman. They found that where her right hand had rested on the ground, **corn** growing, and where her left hand had been, **beans,** and where she had been seated, **tobacco.**"

The Sauk held a feast each year for their growing crops, or green corn dance. This was given successively by the different clans. The leader thanked the Great Spirit for his gift of the corn, beans and melons, and for other gifts to the tribe.

The Fox or Muskwaki Indians, always closely associated with the Sauk Indians in Wisconsin and now occupying a reservation at Tama, in Iowa, regarded corn (tamina) as a manitou. "That is why it has so much strength." "When Wisä'ka (the culture hero) created tamina, he made it a food for the people. When they eat tamina, the manitou goes into every part of the body, and that makes the people strong. The name of each grain is **wipita.** All of these grains of corn have feelings like you and me, and when they are taken from the cob and wasted they feel sad and begin to weep." "Wisä'ka made the earth and everything in it."[6] When the corn is ripe the different Fox gentes hold feasts of thanksgiving. New corn is prepared and served with the flesh of the dog. They have white, red, blue and yellow corn.

The Menomini have cultivated corn since aboriginal times. They have a mixed corn with cream colored and blue and black kernels. Their story of "The Origin of Corn and Squashes" is as follows: "Corn and squashes were not obtained by the Menomini until after their animal ancestors became men. Once upon a time a mikäo had a vision in which he was told, 'You are to go to war.' He gathered his young men and set out in the direction in which he was ordered to go in his dream. For a long time he had no adventures, but at last the leader had another dream from one of the powers above. 'Yonder,' said the vision, 'tomorrow you will find a gift intended for you.' In the morning, after he had eaten, for it was unlucky to tell a dream before breakfast, he recited his revelations to his warriors. He

[6] Bu. Am. Etho. Bull. 125, p. 17.

called his servants to him and ordered them to cut up some tobacco, for in those days tobacco always came in twists or strips. When this was done he told his men to fill their pipes and smoke. When they had smoked, the mikäo said, 'N'hau, this is my object in asking you to smoke, to tell you of my extraordinary dream of someone above. Today, at noon, when we arrive at such a place we will find something there. That is what I have to tell you'.

"The whole party set out, wondering what they could find. They observed the sun carefully and when it was directly overhead they looked about, not knowing what they were searching for. At last the mikäo saw something standing on the plains. 'That must be it,' he said to his men. They hurried to the spot and when they found it they knew that it must be the gift that they expected. They examined it carefully, but it was unlike anything they had ever seen before. 'Why this is corn,' said the mikäo. 'This is what we shall call "Wapi'min (white kernel)." ' The others agreed with him and they talked it over. 'Why,' said one, 'I have heard of this, it is good to eat.' 'Why, yes,' said another, and they all tasted it.

"It was good, so they decided to bring home some seed, and this is what they did. Some took five ears, others ten ears of corn. When they got home they said, 'This coming spring we will plant some of this in the ground so it can grow.' This is the old story that our people tell. Squashes were received by us in the same way. They were found by another man at another time."[7]

Another Menomini legend of the origin of corn was collected by Mr. Skinner. "Long, long ago a certain man was accustomed to go hunting, leaving his little nephew at home to guard his lodge. Every time the uncle went out he would tell the little fellow, 'I have something very mysterious; it is wrapped up in a bundle over there in the corner. Take care of it and never open it under any circumstances.' Day after day the uncle went out and each time he instructed

[7] Am. Mus. Nat. Hist., Anthrop. Papers, Vol. 13, Part III, p. 446.

his nephew to be careful of the bundle. At last one day when the old man had departed, the lad thought to himself, 'I wonder why my uncle is so particular about that bundle? I will open it and see what is inside.'

"Going to the corner where it was kept, the boy took the package. He untied wrapping after wrapping until at last he came across a sack in which there were some grains of corn. 'Well,' said he, 'since my uncle is not here I'll do as I please.' So he placed several kernels in the fire to roast. After a while the heat caused the kernels to expand, and at last they exploded with loud reports, like giant popcorn. The particles fell all over the lodge, and some flew outdoors, where they lay, covering the ground like snow. One fell in the path of his uncle, although he was hunting a long distance away. As soon as the old man saw it he knew exactly what had happened, and he set out for the lodge as fast as he could go. In the meantime the frightened nephew tried to gather up the fragments and conceal them, but there were so many that he was unable to do so. They lay everywhere, some even rolled under the bed. While the boy was still at work gathering them up his uncle arrived. Rushing into the wigwam he cried, 'Nephew, you have done that which I strictly forbade you to do! You have made me very angry and I am going to punish you for it.'

"He seized the lad and beat him until he was too tired to strike. Then he picked him up and tossed him out of the lodge through the smoke-hole. 'Never come back here again,' he said. 'I can never forgive you for opening this sack of mine.' Then he added, 'Let there be snow and storm.'

"According to the command of the old man, who was a very powerful Mitä'o, the storm came and the snow fell. The old man knew that he must get rid of his nephew, for he realized that the lad had great supernatural power, which he might sometime turn against him.

"The boy lay on the ground where he had fallen, and the snow covered him over until he was out of sight. There he

remained ten days. At the end of the time he arose, went into his uncle's lodge and slew him. When the old man was dead, the youth inherited his effects, including the corn, which the old man had selfishly hidden away from mankind, but which the nephew gave to the world."[8]

Some years ago, when the late Miss Harriet Quinney, a Stockbridge woman and daughter of Chief John W. Quinney of that Indian nation, was shucking ears of long white corn on her land at Stockbridge, Wisconsin, a friend found her, and in the course of their conversation asked her how her ancestors had first obtained corn. She told him that according to an old legend of her people, the Great Spirit had sent kernels of this valuable Indian food to them from the sky and instructed them how to plant and harvest it. They had some trouble in growing it at first because certain evil spirits had tried to steal it and to prevent its growth by trying to destroy the Indian fields. An old Brothertown Indian living in the Brothertown settlement south of Stockbridge, a few years later, told a similar story of the gift of corn.

The Oneida, residing for the past hundred years near Green Bay, Wisconsin, are an Iroquois people.

Harriet Maxwell Converse has published one of the most beautiful of the corn origin legends of the Iroquois.—"O-na-tah, Spirit of the Corn, and patroness of the fields, brings the planting season to earth. O-na-tah, chaste in her virgin beauty—the sun touches her dusky face with the blush of the morning, and her eyes grow soft as the gleam of the stars that floats on dark streams. Her night-black hair flares to the breeze like the wind-driven cloud that unveils the sun. As she walks the air draped in her maize, its blossoms plume to the sun, and its fringing tassels play with the rustling leaves in whispering promises to the waiting fields. Night follows her dim way with the dews, and Day guides the beams that leap from the sun to her path. And the Great Mother (Earth) loves O-na-tah, who brings to her children, the red men, their life-giving grain.

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[8] Material Culture of the Menomini, Mus. of the Am. Ind., 1921, pp. 155-56.

"At one time O-na-tah had two companions, the Spirits of the Bean and Squash. In the olden time, when the bean, corn and squash were planted in one hill, these three sister plant spirits, the De-o-ha-ko, were never separated. One day when O-na-tah wandered in search of the lost dews, Hah-giveh-da-et-gah (the Spirit of Evil), capturing her, sent one of his monsters to blight her fields, and the Spirits of the Squash and the Bean fled before the death winds which pursued them. Hah-giveh-da-et-gah, imprisoned O-na-tah in the darkness under the earth, where she languished, lamenting her lost fields, when a searching sun ray discovered her and guided her back to earth. Bewailing the desolation of the blight, and mourning the desertion of her sister spirits of the bean and the squash, O-na-tah made a vow to the Sun that she would never leave her fields again.

"When O-na-tah brings the planting season, her crow flocks know, and the birds whirl and call in the sky. When invoking the aid of the Sun, O-na-tah scatters her first corn over her broad lands, the birds flutter down and hunt the foes that follow the roots in the earth."[9]

George H. Will and George H. Hyde give information in their book on "Corn Among the Indians of the Upper Missouri" that— "Among the Caddoans" (Pawnees, Arikaras and Wichitas) we found some vestiges of a belief that the corn originated in the heavens and was sent to the earth by the gods or goddesses."

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[9] N. Y. State Mus. Bull., No. 437, pp. 63-64, see also pp. 185-186.

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Lasley Point Mounds

Copper Cache

Medicine

Alaskan Indians

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LASLEY POINT MOUNDS

Harold R. Bullock

According to U. S. Duplicate No. 14119, dated Jan. 30, 1849, the southwest quarter of Section No. 10, Township No. 19 North, of Range No. 15 East, became the property of George Cown. He paid the Land Office $200.00, or $1.25 per acre, for this 160 acre tract. Then by U. S. Deed to George Cown, assignee of John P. Dousman, the south half of Fractional Section No. 9, Township No. 19 North, of Range No. 15 East, an area of 29.88 acres, also came into his possession. This latter deed was signed by President James K. Polk and was dated June 12, 1849.

By warrantee deed, dated June 12, 1849, this land became the property of William Lasley of Ottawah (Ottawa) County, Michigan, for which he paid $2,000.00. During the early years there seems to be a considerable mix-up, mortgages, etc., even to an auction sale on April 3, 1865, by C. Coolbaugh, Referee, to William Kent of New York, N. Y., plaintiff, at which time $3445.55 was paid for it. But finally on Nov. 30, 1917, S. Henry Lasley and Isabel Lasley, by warrantee deed, sold the land to E. W. Thomas of Oshkosh, Wis. This deed called for the transfer of "188.88 acres, more or less according to government survey," to the new owner.

Since then it has changed hands a number of times, and the land along the shore of Lake Winneconee was plotted and sold for summer homes. At the present time the highest point of the tract is about twenty-five feet above the level of Lake Winneconee.

The above described area, at some prehistoric time, was the site of a large Winnebago Indian village. Mounds were built by these Winnebago, but it cannot be determined just how many there were, because, from indications found, many were destroyed in the process of making a farm. In going over the land after any plowing many places have been found where quantities of broken shells are visible in different spots showing that in these places, probably, mounds may have once existed.

On this farm there is at present a tract of about sixty acres which has never been touched with a plow. There is second growth timber, oak and poplar predominating, and heavy underbrush of many varieties over most of the area. Thornapple trees, prickly ash, sumac, wild grapes and wild gooseberries are in abundance in the more open places, while on the wooded parts underbrush of many varities makes progress difficult. Scattered about in this brush are many stumps, some as large as thirty inches in diameter, showing that the place has been logged at some time in the past.

In this area, also, are to be found undisturbed Indian mounds. These were known as far back as 1900 and were generally called shell heaps. According to an article written by Publius V. Lawson for the WISCONSIN ARCHEOLOGIST of Oct., 1902, there were "33 mounds and all were constructed of boulders and broken stones." It is hard to understand how Mr. Lawson came to this conclusion because the Lasleys, being of Indian or part Indian blood, at this time seemed to hold these mounds as sacred and permitted no excavating of any kind.

As to the actual number of mounds in this tract, it has been found during the past two years that there are at least forty-eight. On April 23, 1938, Mr. R. E. Gruenhagen, of the Oshkosh State Teachers College, took his pre-engineering class in surveying to survey and locate the mounds. This crew was divided into two parts with Arthur Kannenberg in charge of one and myself in charge of the other. Forty-two mounds

were located, plotted and marked at this time, and during the following summer six more were found. On this same surveying trip eight cache pits were found and plotted. This tract also contains two entaglios, one of which happens to be in the open and is neither surrounded nor covered with brush as are the mounds.

Mr. Lawson's statement that "all mounds are constructed of boulders and broken stones" is an error. Of the nine mounds already excavated or partially excavated only four are rock mounds. A few others appear to be rock mounds but more do not have this semblance.

The mounds are largely round in shape, with a few oval, linear and tapering mounds scattered among the others and one seems to be in the class of dumb-bell mounds.

The caches found appear to be places for storing family food for they are not large enough to hold any great quantity of food. One has been excavated which was eighteen inches deep by about forty inches square. It contained evidences of the method of lining of the pit with bark, which was used to protect the contents during cold weather.

Of the mounds excavated or partially excavated, four contained from one to three burials, most of which were flexed, and two others show evidences that they contain burials. Two of the others were ceremonial mounds and one was a "feast" mound.

In the excavation work, test holes show that the base clay soil is an average of eighteen inches below the present top grade with alluvial soil averaging fifteen inches in depth, the leaf mold and loam making up the rest. In the mounds this alluvial soil contains large quantities of ashes from the fires of the aborigines.

The artifacts found in the excavation work were numerous, consisting of potsherds which were largely shell tempered, triangular arrow-heads and a few notched arrow-heads, snub-

nosed scrapers, stone discs, bone heads, bone implements of various sorts, decorated and perforated shells, copper beads and many other items. A few pieces of negative painted potsherds were also found. These sherds are not very large but are very thin, approximately 1/16″ thick. There were not enough matching sherds of this kind of pottery found to make the reconstruction of a vessel possible. The Milwaukee Museum has reconstructed nineteen pots for the Oshkosh Museum from other sherds found. Two nearly complete sand-tempered burial pots were discovered which were badly broken but were reconstructed. Nothing has been found so far which shows that these Indians had ever made contact with the white man in any way.

The large majority of potsherds showed impressed decorations of some sort. Some of the design lines were broad, evidently having been done with a finger. Others were done by tools of various kinds ranging from 1/16″ to 1/4″ in width. Of these, some of the designs were simple while others were quite complex, and the latter were especially beautiful. Still others were decorated by grass and weed mat impressions, making this type of design very effective. Many of the pot rims were provided with means of suspension by loops or eyes which materially added to the decorative effect. These potsherds were all comparatively heavy, ranging from about 1/8″ to 5/16″ in thickness.

In one mound, when about three bushels of shells had been laid aside, we thought we had a large pile. But when we got to work in Mound No. 6 we found such a mass of shells that the other heap seemed very small. This mound was a place of frequent feasts, judging from the quantity and variety of shells found. Here there is a pile of shells which is estimated to weigh over 2000 pounds. Some of the shells found weighed a little over a quarter of a pound each. In about half of this mound the sifting had to be done one shovelfull at a time because of the fear of overlooking artifacts which were among the quantities of shells. For this reason it was especially difficult to find shell discs in this place.

All excavation work in the mounds, with the exception of the removal of the sod, was done by the trowel method.

These mounds have produced evidence which tends to prove that the Winnebago were cannibals, for various human bones have been found in refuse pits and around fire-places, some of which were charred and split, evidently to get the marrow. On one fire-place the tops of three skulls were found in such a position as to indicate that they may have been used for vessels of some kind.

Interspersed all through the area are series of garden beds, wave upon wave of them. These garden beds average three feet from crest to crest and are six inches high. They run in all directions, and are both straight and curved. In some instances they seem to have preceded the mounds because the beds run right to the edge of the mound giving the impression that the mound was superimposed upon the beds. This is particularly true of No. 28. These garden beds have stumps of various sizes on them proving that the beds were there before the trees started growing. There are piles of rock scattered among the beds which appear to have been removed and piled in the process of crop growing.

Another evidence of aboriginal agriculture are some corn hills. These are not nearly so plentiful as the garden beds and average about two feet in diameter by about eight inches high.

In one section which was plowed up last year there were numerous depressions about four feet in diameter and twelve inches deep. It is believed that these may have been threshing pits. As none have as yet been excavated, definite knowledge of their use has not been obtained.

Approximately 200 pictures were taken during the excavation work of the past three summers, and lantern slides were made from twenty-seven of these pictures by the Milwaukee Museum.

Efforts made to purchase this site to save it for posterity have so far been futile. The Winnebago County Board of Supervisors has twice turned the proposition down. The Superintendent of Forests and Parks of the Conservation Department has written that they have no money available to make the purchase much as they would like to be able to take such action. Gov. Heil's response was that, though interested, the matter of purchase comes under the jurisdiction of the State Historical Museum and other state departments. Efforts to interest sufficient people of the county in the project have met with little success. So the fate of the Lasley Point Mounds still hangs in the balance, but it is hoped that some means will be found to save this prehistoric site.

CACHE OF COPPER IMPLEMENTS

On March 23, 1940, the veteran Milwaukee archeologist, Mr. Joseph Ringeisen, Jr., reported to the Wisconsin Archeological Society the acquisition of a very interesting cache of native copper implements found at Shawano, Wisconsin. This cache consists of six implements. A large copper axe is 8 inches in length 1-5/8 inches wide at the head and 3-7/8 inches wide at the rounded cutting edge. Its head is deeply notched. It weighs 2 pounds and 7 ounces. A smaller axe is 6-1/2 inches long, 1-1/2 inches wide at the head (which is straight) and 3-3/4 inches wide at the curved cutting edge. Both are well made and are fine specimens of their class. A large awl or pike is 8-1/8 inches in length. This specimen is blunt at one end and tapers to a point at the other. It is circular in section and is 7/16 of an inch in diameter near its middle. A smaller awl is nearly 5-1/2 inches long and is square in section. It is 1/4 inch wide near its middle. The smallest awl is 4-1/16 inches long. It is rectangular in section. Both of these awls taper to a point at one end. The most curious implement in this set of prehistoric Indian tools is a knife. This specimen is 4-3/8 inches long. It is a flattened piece of copper with a sharpened curved edge at its broadest extremity. At this end it is 5/8 of an inch wide and the the other 3/8 of an inch wide. It is rectangular in section and 1/8 inch thick.

The owner of this fine cache of copper implements furnished a description of its finding. "Found by Harold Soyck, a laborer, while digging a ditch on Richmond Avenue, corner of Lafayette, to put down a water main, in the City of Shawano, July 13, 1938. It was found one foot under the concrete pavement. One half of the city is in Richmond Township and the other half in Shawano Township, in Shawano County. The locality where this cache was unearthed is in Richmond Township." Outline sketches of the implements accompany his report.

Mr. Ringeisen has been for many years one of the state society's most successful collectors of copper implements. In this time many fine copper implements have been in his collection.

BRIEF EXPLANATION OF "MEDICINE"

Phebe Jewell Nichols

With his religious beliefs predominant and underlying the activities of his daily life, the Indian's practice of religion was not confined to ritual and ceremony but was interwoven with the routines of living. A very important thought permeating this religious participation was expressed by that word of many meanings, "medicine" ,which is generally applied to "any substance or preparation used in treating disease," but which to the Indian has a complex cabalistic significance reaching into the realm of metaphysics.

Among Webster's definitions of this word the one for our use is: "Medicine". Among the North American Indians any object supposed to give control over natural or magical forces, to act as a protective charm, or to cause healing; also magical power itself; the potency which a charm, token, or a rite is supposed to exert. "The North American Indian boy usually took as his 'medicine' the first animal of which he dreamed during the long solitary fast he observed at puberty.". (F. H. Giddings)

Here we see medicine called an object of control, magical power, and a potency working through some object. The meaning is elusive, it seems to reach beyond the horizon of our thinking into the supernatural and we at once begin to wonder what the Indian means when he says, "That is good medicine" and refers to medicine men, medicine lodge, medicine dance, and making medicine; and the very name of Canada's famous weather-brewing city, Medicine Hat, brings up in our minds Indians in ceremonial regalia, including the specially decorative headgear as they stand ready to join in a medicine dance.

Obviously, they mean something more than materia medica, something more than the kind of magic known to the sleight-

of-hand magician. Probably, diseases were first considered attributable to supernatural causes that worked through evil spirits that could be "charmed away". Indians seem always to have believed in a supernatural power that was supreme over lesser powers.

Unable to analyze it, they yet had a convincing faith in it, the faith we are prone to call "blind" but which remains, nevertheless, the most real and activating power in human consciousness. Perhaps, they probed this imponderable more deeply than we think, and while inarticulate of it had an indwelling understanding of it which satisfied their souls. "Good medicine", then, means that which is wisely effective; "medicine man" means one who comprehends the great forces abroad in the spiritual realm and all the material tokens thereof; "medicine lodge" means that organization which is made up of those who believe alike in the matter of religion and understand "medicine" and who through study and practice have gained knowledge of supernatural forces and their antennae; "medicine dance" means a ceremonial dance which is part of the ritual of the medicine lodge and is distinguished from the war and social dance patterns; "making medicine" is just another term for the various efforts put forth by the human to gain the attention and help of the Supreme Being, whether for guidance, for physical healing, or for courage.

Along with the word "medicine" we can think of the word "magic" in its meaning of "mastery of secret forces of nature" and as the "white magic out of which grew our modern natural science"; and of "manito" which in its general term means "a hidden or magical power controlling natural phenomena, a supernatural power pervading the universe".

Accompanying these beliefs in the powerful unseen went a conviction that the Creator, the Kahtch (greatest) Manito (power)—to use the Menominee dialect—logically called the Great Spirit, had many healing agencies in the world which might be literally interpreted as "the leaves that were for the healing of the nations", and that he had many spiritual help-

ers. The true translator of this religious thought was the medicine man. It appears the medicine man was not the ridiculous, fantastic conjuror, adept in legerdemain, that most of the early accounts make him out to be, but, in order to carry out the duties imposed upon him by both his clan and his own conscience, had to partake of the nature of sage, prophet, religious guide, and physician. Women often rose to this position in the tribe. Specifically, the term, Medicine Men, includes women, and most Indian dialects have a word for this class which means Medicine People.

The Algonquin probably more than most Indians was spiritually in tune with the universe, reasoned from an hypothesis which he found in the spiritual realm. It was natural for him to cherish charms, tokens and rituals symbolic of his beliefs and of the potent entities manifest in the world about him. From the time of his first fast on through all his dreams and visions, the Indian collected objects reminiscent of his experiences and of particular meaning to him. These collections were the "bundles", those possessions so sacred to the native Indians. Fur and skin bags elaborately embroidered and trimmed were made to encase these bundles and many of them with their contents are on display in our museums today. There were bundles belonging to individuals which were as personal as their own dreams, and in them were tokens of their spiritual helper (perhaps the leaves of a plant, or feathers, or animal teeth and claws, a bit of sacred tobacco) and other keepsakes of meaning only to the owner.

There were medicine bundles, war bundles, bundles for special use of medicine men and chiefs and for the united use of the tribe when in religious observance or council. To open a bundle and meditate upon its contents was a religious practice designed to recall necessary knowledge for guidance and inspiration sufficient to meet the impelling needs whether those of domestic life, of hunting or of inter-tribal relations.

In the Milwaukee Public Museum, near the entrance to the department of anthropology, to the right, is a large case in

which is the sculptured figure of an Indian seated before his open war bundle. The life-size figure is that of a Sauk Indian. Of such was Black Hawk. Very like and of the same Algonquin, the Woodland Indian, stock are the Menominee. It is well worth the student's time to pause before this case and study the inscription and every detail of costume and ritual while the calm Algonquin sits before his altar and opened war bundle, as did thousands of his kind before and after this land became America.

ALASKA ANOTHER "MELTING-POT"

Robert B. Hartman

The far reaching activities of the present Administration, in the hands of able Mr. John Collier as Commissioner of Indian Affairs, has had profound affect on the native inhabitants of Alaska. In tracing the history of the natives we can clearly distinguish four great subdivisions; the status of the natives before contacts with the white man, the Russian influence, the missionary period from 1867 to 1936, and the present status.

The Federal Government census figures for 1930 indicate a native population for Alaska of approximately 30,000, of which 20,000 were of Eskimoid stock, and the balance Indian stock. The principal tribes residing in Alaska are: Eskimos and Alutes, Athapaskans, Thlingits, Tsimisnians, Haidas, and United States and Canadian stocks.

During the Russian Administration very harsh treatment was extended to the natives which greatly reduced the population of some of the tribes. To say that mixed marriages began with the Russians is an error, as the U'galakmint (inhabitants of Prince William Sound) are a result of the Eskimos intermarrying with the Thlingits. Dr. Hrdlicka in his report of his investigations in Alaska in 1926 mentions many instances of mixed marriages especially along the Yukon River, and says that a substantial number of the school children seen in the Indian schools show Eskimoid and Indian, Indian and white, and some all three types.

Alaska is not only a "melting-pot" of races, but also shows an intermingling of racial cultures. A brief survey of the character of its inhabitants, I believe, will demonstrate this point. The Eskimos located along the Western Coast from the Aleutian Islands northward, are very good imitators and are quick to absorb as their own the cultures of the surrounding tribes. They are also fishermen and get around quite a bit.

Their neighbors the Athapaskans, residents of the great central part of Alaska eastward into Canada, and North of Mt. McKinley, have had to concentrate on eking out a bare living from the mountainous territory. Consequently they have resorted to borrowing the culture of whatever tribe or group they by chance came in contact with. In the so-called Alaska pan-handle (the coast bordering on British Columbia and the Yukon) we find the Haida, Thlinget, and the Tsimshian. These three tribes are always considered together and while there is a similarity in their general culture pattern, they are by far the most stable of the lot.

Very little was done for the natives from the dawn of history, as far as the white man was concerned, up to 1936. Such an important consideration as the health of the natives begins with 1916, when the Alaska Medical Service was established thru the untiring efforts of that pioneer missionary, Mr. William Thomas Lopp, who was sent to Alaska by the Congregational Mission Board. Another eminent missionary, Rev. Dr. Sheldon Jackson, sent to Alaska about 1880 by the Presbyterian Church, was directly instrumental in the establishment of the reindeer herds in Alaska, to aid the starving Eskimos. The funds necessary to purchase the animals from the Russian Government in Siberia in 1892 and transport them to Alaska, were entirely provided by churches, newspapers and welfare groups. The first shipments totaled about 186 reindeer. The next year Congress authorized an appropriation for this purpose, and 1280 reindeer were sent to Alaska between 1892 and 1902. It may also be said that Dr. Jackson was the first general agent for the U. S. Bureau of Education in Alaska, and started the school system there.

Another eminent missionary, Reverend William Duncan, a former clergyman of the Angelican Church, took a group of Indians from Old Metlakatla, British Columbia, to Annette Island, Alaska, in 1887, and founded a village there. This Indian village celebrated its 50th Anniversary November 25, 1937. Remarkable progress has been made there.

During all this time up to the year 1936, progress was very slow, and it can be said that the status of the Indians in Alaska was no better than that of their comrades in the United States. The year 1936, to my mind, marked the close of the missionary chapter. Be it understood that missionary work did not decrease to any extent, the missions and hospitals have gone on functioning. By the passage by Congress of the Indian Reorganization Act of 1936, a new deal was inaugerated for the Alaskan Indian and Eskimo. The Alaska Act is similar to the Indian Reorganization Act of 1934.

The main high lights of this act can be stated as follows: the land will be restored to collective use rather than individual use, each tribe will be given an opportunity to vote by secret ballot of the individual members, as to whether or not they would accept a charter, constitution and by-laws, the latter to be drawn up by the Indians themselves, and every effort is to be made to preserve as far as possible, as is consistent with National trends, the culture language, religion and arts of the tribes. I quote from "Indians at Work", page 27 of the Sept., 1939, issue: "This also means the establishment of special Indian schools, hospitals and medical services; the promotion of special talents whereever found; and, of great importance in establishing a more wholsome co-operation between the tribes and the Federal Government, the granting of more opportunities to Indians in Civil Service and in Administration."

As soon as a tribe adopts the Charter, Constitution and By-laws, and in addition Incorporates, it is eligible to obtain a loan from the Government's $10,000,000 revolving credit fund, which was allocated for the purpose of aiding economic initiative and social development of the tribes. A great number of tribes have availed themselves of this opportunity and have taken advantage of the loan privileges mentioned. In December, 1937, an Arts and Crafts program was established for the Territory of Alaska. During the first year of operation 75 craft shops were organized. The net profit for the natives from the first year of operation was $98,256.85. The largest order to date was from the Byrd Antartic Expidition for $7,000

worth of furs. Three hundred and fifty natives were employed in making reindeer robes, parkas, mukluks, sealskin pants, mitts, reindeer socks, reindeer caps, sealskin climbers for skies, and the raw furs for 50 "sleeping bags" was shipped from Alaska. The Eskimos of Shishmaref, Wales, Teller, Nome, Kotzelme, King Island, and Diomede furnished raw materials. The natives of the Upper Yukon River Area sent wolf pelts, and the Aleuts wolverine hides.

In July, 1939, a modern co-operative salmon cannery was opened at Hydaburg, Alaska, and 35,000 cans of salmon were packed the first season. It is owned entirely by the natives and is under the experienced management of Mr. W. A. Pries of Metlakatla. The population of Hydaburg totals 327 Indians, of which 280 are full bloods. It is located on the western coast of the Wales Islands west of the Annette Islands.

Let us go back to Metlakatla for a moment and see the progress made there. Today the community owns one of the best canneries in Alaska, a modern hydro-electric plant which furnishes electricity to all of the inhabitants without cost. Water is piped free from mountain lakes to the village. It has the finest community hall in Alaska, also the finest fleet of seining boats of any village in Alaska. The natives are of the Tsimpshean tribe.

As a result of many years of bikering between the whites and the Indians and Eskimos, and to solve the problem of furnishing an adequate food supply and economic stability for the natives as well as the deterioration of range facilities, congress passed the Reindeer Act of Sept. 1, 1937. The act provided for the purchase of 180,000 non-native owned reindeer before June 30, 1940, at not more than $4 per animal. Mr. Charles G. Burdick is in charge of the purchasing. He employs a chartered plane, ski-equipped and with radio facilities. Fifty owners scattered over 200,000 square miles of sub-artic snowbound wilderness are affected. The appropriation totals $795,000.

The eighth of a series of 10 hospitals projected for the natives of Alaska, located at Bethel, is expected to be opened for patients the early part of 1940. It will serve 2500 natives and have 42 beds. The need for preventive and curative facilities was emphasized by an epidemic of meningitis among the natives of Lower Kuskokwin last year. The Indian Service Hospital at Juneau has 54 beds, 32 of which are reserved as a tuberculosis sanatarium. The mortality rate for tuberculosis is 13 times as high as in the United States. Mumps are more serious there than here. However a recent study indicated that of a total of 3000 natives 119 had healed lung infections without treatment. It would seem that nature is slowly developing resistance in the natives against the white man's ailments.

Mr. David E. Thomas, Chief of the Alaska Section says in answer to a personal communication: "The office of Indian Affairs now has administrative supervision over all native affairs in Alaska. It operates 115 community day schools scattered throughout the territory and two vocational boarding schools—one at Eklutna, about thirty miles from Anchorage, on the Alaska Railroad, and one in southeastern Alaska, about four miles from Wrangel. It also has the administrative supervision of the Alaska Medical Service, including eight Indian Service hospitals and a staff which includes ten full-time physicians, two part-time physicians, twenty-six hospital staff nurses and approximately thirty-five minor employees. Included in our appropriation for education of natives of Alaska is an item of $40,000 for the relief of destitution among the Indians and Eskimos. The Eskimos are treated exactly the same as the Indians in Alaska as far as the work of the Office of Indian Affairs is concerned, sharing in like manner in all education and health activities. The CCC I. D. does not function in Alaska under the direct supervision of the Indian Office. However, the natives of Alaska are given an equal opportunity with the whites in CCC employment. CCC is under the direct administrative supervision of the Department of Agriculture. The Office of Indian Affairs selects and recommends to the Department of Agriculture, Indians for em-

ployment in CCC work. The only Indian reservation in Alaska which probably could be considered as such is the Annette Islands Reserve in the Southeastern Alaska, which was set aside by special act of Congress March 4, 1891, for the use and occupancy of the Metlakahtla Indians of the Tsimishian Tribe which migrated to the Annette Islands from British Columbia in 1887."

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Cave of the Mounds

Trail Trees

Women Contributors

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WISCONSIN ARCHEOLOGICAL SOCIETY
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MILWAUKEE

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Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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CAVE OF THE MOUNDS

"The Lily Pool"

The Wisconsin Archeologist

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New Series

THE CAVE OF THE MOUNDS— A SUBTERRANEAN MUSEUM

Alonzo W. Pond

The newest addition to Wisconsin Scenery is the Cave of the Mounds on U. S. Highway 18 and 151, at Blue Mounds, Wisconsin. The discovery of this cave was made August 4, 1939, when a 1600 pound dynamite blast tore away thirty-six feet of the west wall and roof of a long cavern. Before that blast no man dreamed there was a cave on the C. I. Brigham farm, the oldest farm in Dane County. There is no natural entrance to the Cave of the Mounds. Until that lucky quarry blast the spectacular cave formations were completely sealed against the daylight. Neither man, nor beast, nor bird, no living thing of any kind, had entered the cave.

Mr. and Mrs. C. I. Brigham who own the farm did all they could to protect the underground scenery immediately after the cave was discovered. That protection has made it possible for Carl Brechler and Fred Hanneman of Mt. Horeb to develop the cavern as an Unspoiled Natural Wonder.

"It gives the public an opportunity to see the cave formations as nature made them," said Dr. E. F. Bean, state Geologist. "For once pseudo-explorers and early settlers have not been able to carry away all the beautiful formations."

In making the Cave of the Mounds available to the public, board walks and railed stairways have been installed so that visitors walk through the displayed sections as they would

walk in a public museum. Artistic electric lighting has been installed to bring out the unusual beauty of the formations to the best advantage. Skilled guides conduct parties, explain the geology, the story of the discovery and point out various features. There are no signs or labels among the exhibits.

A recent check list of cave formations to be seen on the regular trips indicated 120 different types. All of the deposits are crystalline limestone or calcium carbonate but many are dyed and colored with the various oxides of iron and of manganese. On the side of popular interest there are at least 60 realistic figures ranging from the faces of George Washington and Mortimer Snerd to the Republican elephants, Paul Bunyan's foot print and the fried egg.

In the South Cave, one single room 250 feet long with the ceiling 30 feet from the floor, the visitor sees the central "cave channel" through which water penetrated the hard roof of the cave and came into contact with the softer limestone beneath. The pitted walls of the cavern indicate that the work of excavation was done entirely by solution rather than by a rushing torrent as is indicated at Mammoth Cave. In other words the cavity was made by quiet underground lakes slowly dissolving away the stone.

Below the "cave channel" is a massive ridge of cave onyx with towers and pinacles rising like a ridge of statuary for fifteen to twenty feet from the base. In this part of the cave there are only a few stalactites. At the back of the south cave a section of wild, tumbled rock gives a good idea of what the average plain cave looks like in contrast with the formation-decorated cavern. Lights placed deep in pits and meanders show the course taken by the waters as they went deeper into the earth.

In the North Cave there is a little lake. Above its shores is a tiny Black Forest upside down and in the ceiling over the water a little natural bridge. Beyond the narrows is a lily pool with stone lily pads, some of them have stalagmites growing on them to look like lily blossoms.

At the top of "Baby Blue Mound", a stalagmite-covered hill, the visitor crosses into a section rich in colors. Reds, browns, orange, grays and blue-black blend in masses like tapestries. From the ceiling hang delicate, hollow stalactites, mere straws of stone which lengthen through the centuries as tiny drops of water seep through the hollow centers and evaporate to leave their minute film of crystal lime stone.

At the far end of the cave is a cluster of black onyx pendants. Some have united with the floor formations to make pillars and solid columns. A few of the formations in this room are streaked with red and black veins giving them the name of "bleeding stalactites". On the floor a broken stalagmite resembles and egg, fried sunny-side up.

As one leaves the cave the guide floods a side passage with light to show an onyx cascade, a little gem of rock beauty, flowing motion stilled in stone. Above the glistening cascade is a series of black onyx ribbons striped with white as evenly seperated as if woven on a loom. Two of those have dripped their black onyx into a narrow ledge to form twin druids. Part way down the cascade a stalagmite, perhaps thousands of years old, has broken off and now is being welded into the crystal mass. Everyone remarks that it looks like a seal coming out of the water, then marvels at the unknown centuries it has taken to produce that realistic likeness to a living thing.

A half hour's trip through the Cave of the Mounds gives one a liberal education in limestone cave formations. From massive stalagmites to delicate hairs of stone, from typical stalactites to curious helictites which defy the laws of gravity, from clear white deposits to brilliant paint-pot hues the newly discovered caverns keep visitors entertained and interested with a greater variety than one would ordinarily find in several miles of journey through other caves.

"It is a well organized museum, planned and executed by nature," said Charles E. Brown. "A fascinating chapter in the story of the earth which balances Wisconsin's other famous scenic attractions."

TRAIL MARKING TREES

In a recent issue of the magazine "Natural History", published by the American Museum of Natural History, New York, Raymond E. Jansen has written an article on "Trail Signs of the Indians." This is illustrated with six photographs showing the present appearance of some of these trail sign trees.* Young forest trees were bent by the Indians to mark the courses of their travelways.

One of these pictures shows a tree of this kind which the writer reports as located near Stand Rock at Wisconsin Dells. In this instance a young tree was bent over in a curve so that its top reached the ground where its tip was doubtless fastened to hold it in this position. From near the middle of this tree trunk a stout limb grew upward.

Of trail marker trees the author writes: "Yes, even now we may still see old Indian trail signs in many places. They are most numerous in the region about Chicago, but may also be seen in various localities throughout the Mississippi Valley, in Texas, and in the Great Smoky Mountains and Pocono Mountains in the East. I have seen them in Southern Illinois, Michigan, Wisconsin, Ohio, Indiana, Kentucky, Tennessee, Missouri and Arkansas.

"These trail signs are the result of the Indians custom of bending saplings and fastening them in position so that the direction of bend indicated the route to be followed. A long line of similarly bent trees could thus be followed by proceeding from one bent tree to the next. In bending the young trees, care was taken so as not to break them, as a result they did not die, but continued to grow in the deformed position. Although a hundred years and more have elapsed since the Indians were forced westward by the advancing white man, their old trail markers may still be seen growing just as they were bent so long ago.

"In bending, the main stem of a young sapling was pulled downward and tied in position with a tough vine or strip of rawhide. The tree was always bent so that it pointed parallel

*V. XLV—No, 2, Feb., 1940

tc the trail. After a time the fastening would rot away. By then, however, the tree was permanently deformed. This bending of young saplings affected their later development. The original branches, having been turned downward toward the ground usually died and decayed. In the meantime new stems or secondary trunks, were put forth by the trees. These extended upward from the bent trunks toward the sunlight and bore leaves in the usual manner. In the course of time the tips of the original trunks usually decayed, leaving the trees with a sort of "bow and elbow" appearance. Ocassionally the original trunk tip took root at the point of contact with the ground. When this happened the tree functioned thereafter with two sets of roots. Growth rings on trail trees show that they were severely stunted. Their sizes therefore are not as great as normal trees of the same age.

"Occasionally when no young tree happened to be growing in a spot where a trail marker was desired, the Indians resorted to the bending of the innermost branch of an older tree. The effect upon that particular branch was similar; the branch put forth new side branches which extended upward at an odd angle from the main one.

"These markers are spaced at intervals depending upon the density of the woods or other conditions encountered along the route. At the town of Highland Park, Illinois, just north of Chicago, there is a marked trail extending from the shore of Lake Michigan to the site of a former Indian village in the Skokie Valley five miles away. In this trail the closest markers are less than 200 feet apart, and the farthest more than a half mile. Thirty years ago there were eleven markers along this route—today only seven remain.

"When looking for Indian trail signs, one must remember that not every crooked tree is a trail marker. A large tree may fall on a young one, pinning it down long enough to cause a permanent bend. Lightening may split a tree, causing one portion to fall or lean in such a way as to resemble an Indian marker. Wind, snow or injuries done by animals may also cause permanent deformities which might be misinterpreted. Ordinarily, however, such accidents cause the trees to bend

in a wide arch beginning from the base. Indian trail markers are never bent from the base of the tree. The bend is usually from one to five feet above the base, and forms an acute angle. In any event, a line of similarly bent trees spaced at intervals and all directed parallel to each other would eliminate the possibility of accidental deformity.

"Long ago our country was criss-crossed with a vast network of Indian trails. Many of them were later used by the white man when establishing his first wagon roads. Some have been used for railroads, and others have become hard-surfaced super-highways for modern automobile traffic."

In Wisconsin not very much attention has been given to the location of trail marker trees. This interesting investigation might be undertaken by some member of the Wisconsin Archeological Society. If carried on in a systematic way the nature of the tree should be determined, its girth measured, a photograph taken, and its exact location noted. The location of a few trail trees is known. In a paper on "Indian Tree Myths and Legends", printed in a recent issue of the Wisconsin Archeologist, in a section entitled "Manitou and Trail Trees", several of the known Wisconsin trail marker trees are described.*

One of these was located in Milwaukee in the West Side of the city. An Indian figure was cut into its trunk. This tree marked the direction of a trail running from the Menomonee river to the Milwaukee river.

At Madison a tree with limbs bent in four directions marked an intersection of two trails. This tree, a hickory, is still standing on a street corner. Other trail marker trees were on the grounds of Lawsonia on the north shore of Green Lake.

Wisconsin Indians also resorted to other methods of marking trails than by bending saplings or tree limbs. The trunks of trees were gashed or blazed. A stone or piece of wood was sometimes placed, firmly wedged, in the crotch of a tree trunk or limb. When a trail became well worn by use there was no longer a need for trail trees or other trail signs.

*Wis. Archio., v. 19, No. 2, n. s. p.p. 30-36.

WOMEN CONTRIBUTORS TO THE WISCONSIN ARCHEOLOGIST

Only the older members of the Wisconsin Archeological Society and those who are fortunate in possessing a complete file of the forty-one volumes of The Wisconsin Archeologist published since 1901 can have a knowledge of the number of valuable papers contributed to these issues by its woman members and correspondents. In the following pages we present a brief account of the titles and contents of these.

The first of these women contributors was Miss Mary J. Lapham, who with her sister Miss Juila A. Lapham, both residents of Oconomowoc, were charter members of the Society, and for years actively interested in all of its undertakings. In the second issue of The Wisconsin Archeologist (v. 1, No. 2, January, 1902), Miss Lapham contributed a short but very interesting sketch of her father, Dr. Increase Allen Lapham, distinguished pioneer archeologist and educator. This was so well received that in several succeeding issues, 1902-1903, she contributed similar articles on three of her father's associates in archeological research in Wisconsin—Dr. Philo Romayne Hoy, of Racine; Mosses Strong, Jr., of Mineral Point, and George P. Delaplaine, of Madison. (v. 1, No. 4; v. 2, No. 1, and v. 2, No. 4).

Miss Julia A. Lapham for a number of years served as the chairman of the Landmarks Committee of the Wisconsin Federation of Womens Clubs. In the October, 1905, issue of the Wisconsin Archeologist she published an exhaustive report of the history of her committee and its work in preserving Wisconsin archeological and historical landmarks. (v. 5, No. 1). In those years the Federation and the Society cooperated closely in landmarks preservation projects. This valuable work was largely inspired and executed by Miss Lapham and her two active and deeply interested chairman successors, Mrs. Jessie R. Skinner and Mrs. Edwin H. Van Ostrand, both residents of Madison. Both were members of the Society and are to-day honorary members in recognition of their interest and services.

Another veteran member of the Society is Dr. Louise Phelps Kellogg, of Madison, distinguished American historian and author of many books and papers on Wisconsin history. In 1918 Dr. Kellogg wrote her first paper for The Wisconsin Archeologist, its subject being, "The Fur Trade in Wisconsin" (v. 17, No. 3). This was included in the illustrated report then published on "Indian Trade Implements and Ornaments".

The folowing year she wrote for the magazine a sketch of "Angel Decorah Dietz", a scion of the Wisconsin Winnebago family pre-eminent for nearly two centuries, furnishing chiefs, statesmen, warriors and philosophers to the Indian race." (v. 18, No. 3, August, 1919).

Other papers contributed by Dr. Kellogg since that date are "General George Rogers Clark on American Antiquities" (v. 7, No. 1, n.s., December, 1927); "The Historic Brule" (v. 8, No. 1, October, 1928); "The Stockaded Village" (v. 8, No. 2, n. s., January, 1929); "The Chicago-Milwaukee-Green Bay Trail" (v. 9, No. 2, n. s., January, 1930), and "The Mission of St. Marc" (v. 14, No. 1, n. s., September, 1934). In addition to these valued papers, Dr. Kellogg, had frequently lectured at meetings of the society, and presented scholarly papers at its annual Joint Meetings with the Wisconsin Academy of Sciences and has served as a member of its standing committees.

Mrs. Lorraine C. Brown (Alfred), of Beloit, has contributed a number of noteworthy papers, these including "The Wisconsin Tercentenary" (v. 13, No. 4, n. s., July, 1934); "Menomini Indian Medals" (v. 14, No. 4, n. s., April, 1935); "Orin Thompson" (v. 15, No. 1, n. s., July, 1935); "King George II Indian Peace Medal" (v. 16, No. 1, n. s., April, 1936) and "Literature on Wisconsin Shell Heaps" (v. 17, No. 1, n. s., January, 1937).

In the years 1937 and 1938, Dorothy Moulding Brown, Madison, contributed to The Wisconsin Archeologist a notable series of papers on the Indian landmarks legends of Wisconsin which attracted wide attention. Only a very few of these myths, legends and stories had previously appeared in print.

In the order of their appearance these articles were— "Water Monster Inhabited Lakes of Wisconsin" (v. 17 No. 2, n. s., April, 1937); "Indian Lovers Leaps in Wisconsin" (v. 17, No. 4, n. s., September, 1937); "Legends of the Wisconsin Hills" (v. 18, No. 1, n. s., December, 1937); "Indian Cave Legends" (v. 18, No. 2, n. s., January, 1938); "Legends of Wisconsin Springs" (v. 18, No. 3, n. s., April, 1938); "Myths and Legends of Wisconsin Waterfalls" (v. 18, No. 4, n. s., July, 1938); "Legends of Wisconsin Rocks" (v. 19, No. 1, n. s., September, 1938), and "Indian Tree Myths and Legends" (v. 19, No. 2, n. s., December, 1938). This writer is also the contributor of two other articles: "Wisconsin Indian Fire Myths and Legends" (v. 20, No. 4, n. s., January, 1940), and "Wisconsin Indian Corn Origin Myths" (v. 21, No. 1, n. s., April, 1940). She was the supervisor in the years 1938 to 1939 of a Federal Government sponsored Folklore Project in Wisconsin, which accomplished very much in the collection, preservation and publication of Wisconsin folklore.

Phebe Jewell Nichols, Shawano, active champion of the cause of the Wisconsin Menominee, has furnished three notable papers: "Reginald Oshkosh" and "A Menominee Indian Concept of Conservation" (v. 16, No. 4, n. s., November, 1936) and "Brief Explanation of 'Medicine'" (v. 21, No. 2, n. s., July 1940).

Ruth J. Shuttleworth of the staff of the State Historical Museum, Madison, has written of "The Restoration of an Indian Effigy Mound" (v. 13, No. 4, n. s., July, 1934) and "New Wisconsin Museums" (v. 19, No. 2, December, 1938). Zida C. Ivey, its active curator, has published articles on the "Dwight Foster Historical Museum", at Fort Atkinson, (v. 17, No. 3, n. s., July, 1937) and "The Lawton and Lee Collections" (v. 21, No. 1, n. s., April, 1940).

Other Contributors

Among other woman members and correspondents of the Wisconsin Archeological Society who have aided in its progress by preparing papers for publication in past issues of The Wisconsin Archeologist are:

Lucy Rogers Hawkins, "A Chippewa Indian Idol" (v. 6, No. 3, n. s., July, 1937).

Gene Sturtevant, "The Dream Dance Drum" (v. 13, No. 4, n. s., July, 1934).

Doris Newman, "Eulrich Garden Beds" (v. 15, No. 1, n. s., July, 1935).

Alice B. Andrews, "The Yuma Point" (v: 15, No. 2, n. s., September, 1935).

Martha C. Dean, "The American Guide" (v. 15, No. 3, n. s. December, 1935).

Doris Renualt, "Bogus Indian Relics" (v. 16, No. 1, n. s., April, 1936).

Blanche Busey King, "Fluorspar Ornaments in the King Collection" (v. 16, No. 2, n. s., June, 1936).

Mary A. Rice, "An Outdoor Museum" (v. 16, No. 2, n. s., June, 1936).

Sister Inez Hilger, O. S. B., "In the Early Days of Wisconsin" (v. 16, No. 2, n. s., June, 1936).

Myra E. Burt, "The Buffalo in Wisconsin" (v. 16, No. 3, n. s., September, 1936).

Mary E. Marsh, "Mihi Shrines" (v. 17, No. 4, n. s., September, 1937).

Madge Yohn, "Indian Earthworks of the Four Lakes Region" (v. 18, No. 1, n. s., December, 1937).

Edith Medberry Fitch, "Medicine Rock" (v. 18, No. 2, n. s., January, 1938).

Lillian D. Hartman, "The Life and Customs of Navajo Women" (v. 18, No. 4, n. s., July, 1938).

Louise N. Waters, "Kettle Moraine State Forest" (v. 19, No. 1, n. s., September, 1938).

Martha B. Watkins, "Indi-Eiken" (v. 19, No. 3, n. s., January, 1939).

Marvel J. Ings, "The Geological Museum" (v. 20, No. 4, n. s., January, 1940).

Women Members

In the past forty years of its history the Wisconsin Archeological Society has had on its membership roll the names of many women who took a deep and active interest in its meet-

ings and its work. Many of these ladies at one time or another were members of some of its standing or special committees. Mrs. E. H. Van Ostrand of Madison was one of its vice-presidents in the years 1922-1929. Some are members of committees and of its advisory board at this time.

Milwaukee was the home of many women who were active members or patrons of the Society. Many were Life Members. Among these women were Mrs. Mary E. Merrill, Mrs. James G. Flint, Mrs. Wyman K. Flint, Mrs. Charles B. Catlin, Mrs. A. K. Hamilton, Mrs. James S. Peck, Mrs. A. J. Pierce, Mrs. Eugene N. Turner, Mrs. Charles H. Bradley, Mrs. H. C. Barnard, Elizabeth Bradford, Alice E. Chapman, Mrs. Lucy A. Comstock, Mrs. Anthony Dahlman, Mrs. Alex. McD. Young, Ellen G. Sabin, Mrs. Lillian E. Davies, Ida Fernekes, Mrs. D. H. Johnson, Lillian Way, Mrs. Lillie M. Wengler, Mary E. Stewart, Harriet B. Merrill, Minna M. Kunckell, Mrs. Sophie Miller, Belle Blend, Bertha M. Ferch, Mrs. Emilie Ruemelin, Margaret A. Taylor, Clara and Theckla Spangenberg, Fanny Schmellenmeyer.

From other Wisconsin cities were Mrs. Mary J. Wilmarth, Lake Geneva; Mrs. Ellen Butterfield, Mrs. A. E. Koerner, South Milwaukee; Mrs. Caroline E. Kohl, Julia A. Lapham, Mary G. Lapham, Mrs. C. H. Kartak, Oconomowoc; Jennie Baker, Praire du Sac; Mrs. J. H. Rogers, Portage; Frances E. Ford, Oshkosh; Mrs. Hans A. Olson, Sturgeon Bay; Mrs. Waldo Street, Mrs. Mary Brugger, Fond du Lac; Mrs. W. H. Anderson, Waukesha; Mrs. F. J. Bunting, La Crosse; Mary A. Swartout, Mrs. Catherine A. Chadbourne, Columbus; Johanne M. Christiansen, Juneau; Mrs. Helen B. Donnelly, Manitowoc; Mrs. Emma House, Reeseville; Mrs. Josephine L. Hustis, Hustisford; J. Georgia Pickett, Pickett; Mrs. Florence Rounds, Berlin; Mrs. Emma Sheldon, Aztalan; Mrs. A. J. Schloerb, Omro; Mrs. Rolland L. Porter, Mukwonago; Mrs. Christie Negley, Arena; Mrs. Mary V. DeBoth, Deborah B. Martin, Mrs. Arthur C. Neville, Green Bay; Mrs. Park Wooster, Mrs. E. P. Kastler, Racine; Ellen C. Lloyd Jones, Hillside; Mrs. Mary R. Mann, Woodruff; Mrs. F. J. Wentworth, Mrs. H. A. Main, Fort Atkinson; Louise De Loramire, Praire du Chien; Mrs. E. C.

Wiswall, Genevieve M. Mills, Mrs. Edwin H. Van Ostrand, Mrs. Jessie R. Skinner, Ethel T. Rockwell, Madison; Mrs. J. L. Perkins, Stone Lake; Bertha E. Paulson, Sparta.

Members not residents of Wisconsin were Althea R. Sherman, Mrs. W. H. C. Elwell, McGregor, Iowa; Mrs. Ella V. Milliken, Sioux City, Iowa; Mrs. Frances C. Haswin, Hollywood, New Jersey; Emma Fiedler, Ottumwa, Iowa, and Dr. Dorothy Frooks, New York City.

Mrs. Theodore Koerner, Rachel Mary Campbell, Mrs. George A. West, Grace West, Mrs. Laura Lapham Lindow, Mrs. Wm. K. Andrew, Mrs. Robert E. Friend, Mrs. Robert B. Hartman, Mrs. Marie Juneau, Mary Ann Pripps, Mrs. G. R. Staerkle, Mary B. Vandenburg, Milwaukee; Mrs. Fred C. Bills, Eileen Reinke, Marjorie Bullock, Mary J. Overton, Oshkosh; Mrs. Dorothy M. Brown, Marguerite Davis, Marvel Ings, Madison; Virginia Drew, Tomah; Mrs. Zida C. Ivey, Fort Atkinson; Marie C. Kohler, Kohler; Mrs. Phebe Jewell Nichols, Shawano; Emma Richmond, Lodi, are among the present active women members of the Society.

THE AMERICAN INDIAN

In his Introduction to the attractive pamphlet, "Aboriginal Cultures of the Western Hemisphere", published by the Golden Gate International Exposition, Treasure Island, San Francisco, Dr. S. A. Barrett, Director of Indian Exhibits, has written of the advent and civilization of the American Indian: "In the dim past, presumably in glacial times; many thousands of years ago, the first arrivals in the Western Hemisphere reached the eastern shores of Bering Strait, probably by way of a natural ice bridge from the Asiatic continent. Whether fleeing from some powerful foe, whether in quest of game or whether impelled by the spirit of adventure, none can now say. With these first arrivals came certain knowledge, certain traditions, certain crafts and skills, certain concepts of social organization, religion and art; in short the basic cultural elements which spelled for them a definite way of life. Nor were these first arrivals the only ones. There is ample evidence that this first wave of migration was followed by others, down through the ages. Further, evidence now at hand shows that most of these migrations occurred within the last 20,000 years, and that these early settlers came in many small groups over a period of many thousands of years. Each new group brought in its special cultural features, adapted them to a new environment, remodeled old concepts to fit new surroundings; perhaps even amalgamated with earlier arrivals. The result in each case was a contribution to the great complex of Aboriginal American Cultures which existed in the Western Hemisphere upon its discovery by the white man a little over four hundred years ago.

"An absence of easy transportation makes for isolation and diversity of cultures, for each group is closely governed by the natural resources of its environment. That basic culture is thus governed by local environment is exemplified in the first two halls of our exhibit, those of the Eskimo and of the Northwest Coast.

"Each area produced special cultural features, some deeply indebted to the western hemisphere and to the high

aboriginal civilization which it produced thousands of years ago. In Middle America the most perfect calendar system the world has ever known was developed by the Maya. In South America the great agricultural system which grew up in the high Andes resulted in the domestication of a large number of the plants which we now use for food: maize, potatoes, tomatoes, beans, squashes, and a host of other foods now considered essential to our daily existence. Here were also domesticated the plants which produce some of our most essential medicines: quinine, cocaine and a number of others. In the field of architecture, in certain of the crafts and in art, we daily encounter examples of the influences of these early Americans upon our civilization. Throughout the complexity of our modern life we find a myraid of features directly traceable to Indian influence."

THE MENOMINEE INDIAN SUNRISE

In her new book, "Sunrise of the Menominees", Phebe Jewell Nichols, devoted champion of this Wisconsin Indian people, has told in convincing language the sad story of a century of neglect and injustice suffered by them at the hands of the Federal Government. In the Foreword of this book the author's friend, Mrs. Jessie Jack Hooper, says, "The story is not only a beautiful love story but she has worked into it an authentic history of the problems this tribe of Indians has been facing for many years. She has made a careful study of records, has spent much time on the reservation, staying in the homes of the Indians. She understands these people probably better than any other person. Her descriptions of the beauties of the Reservation are not exaggerated. While she has given a true history of the trials and troubles of this tribe of Indians, it has been so cleverly worked into the novel there is left no semblence of tiresomeness. The Menominee Reservation in Wisconsin is one of the few closed reservations left, where the Indians own a valuable tract of timber; where all the expense of running the reservation it met out of the income of the tribe; and yet they have no voice in controlling how their money shall be spent."

The Menominee were moved to their present reservation by the treaty of May 12, 1854. Then followed long years of neglect and mismanagement of their affairs, during which their tribal funds were sadly depleted. It was not until 1931, despite the determined efforts of their leaders and of their white friends, that their affairs began to slightly improve. The appointment of John Collier as head of the Bureau of Indian Affairs then promised much for all American Indians. The Menominee have realized only a part of their desires. They have been promised complete self-government within ten years, if in that period their record shall prove satisfactory to the Secretary of the Interior. They are as competent today to manage their own affairs as they ever may be. Certainly they should be able to do far better than the white men who have managed them in the past. "Their Reservation," writes Mrs. Nichols, "has continued to be a 'Scalpers Paradise' for the

timber profiteer, the short change artist, the bootlegger, the stool pigeon. Their reservation administration faltered, fumbled, floundered. Within the last decade four different men have been sent to manage the Menominee Indian Mills at Neopit, and all have been unsatisfactory to the tribe who asked the Interior Department for their removal. Persistent controversy and friction have prevailed and this has been salutary because it has been carried on by those motivated by the tribes highest welfare, and not content with anything short of the best in mill management and agency administration." The Menominee need a field matron, welfare worker and public health nurse among their other dire necessities.

The "Sunrise of the Menominees" should be read by every Wisconsin citizen. It has received the praise of many leading American newspapers and of the friends of the American Indian. We are proud to have Phebe Jewell Nichols as a member of the Wisconsin Archeological Society.

THE BARABOO MUSEUM

In July, 1940, the Sauk County Historical Society issued a mimeographed leaflet, "The Sauk County Museum News", which made known the formal opening of this new Wisconsin museum to public inspection and service. It is designated as, "A guide to a keener undersanding of the Sauk County Historical Museum: a museum whose exhibits are planned for enjoyment and interest for both old and young." The principal article in this leaflet on the history of the museum is wirtten by Mrs. Harry Cole, the president of the society.

"The idea of an historical association for the purpose of preserving documents, pictures, pioneer relics and other valuable data originated with Harry Ellsworth Cole, editor of the Baraboo News, and A. B. Stout, at the time principal of the Baraboo High School. V. S. Pease, a well known resident of Baraboo, also became interested. Mr. Cole called a meeting in the autumn of 1905, and on November 24th of that year the organization was incorporated under the name of The Sauk County Historical Society. Mr. Cole was made president, O. L. Stinson, secretary, and Chris. Dyrud, treasurer.

"Through passing years meetings were held, pilgrimages were made to various points of historic interest, the Man Mound purchased and a marker erected and a number of historical points located and marked. During this time the membership gradually increased and a creditable collection was arranged for display by Mr. Cole, in the basement of the Sauk County Court House.

"The hope of the Society to own a home was not realized in the life time of the founder, though strenuous efforts were made by him and the members of the society towards this end. Bequests from Richard B Griggs, of Baraboo, and Mrs. Freda Nishan, of Reedsburg, made this dream possible. Eventually the spacious home built by Jacob Van Orden was purchased and the collection, now of increased interest and value, is assembled there: a worthy museum for the city of Baraboo. A bequest from W. W. Warner and one by Miss Ruth Southard

have been of assistance in purchasing cases, and at the present time the Sauk County Board of Supervisors grants some financial aid which is used to keep the museum open to the public for a limited time during the summer and fall months.''

Mr. M. C. Crandall, secretary of the society, has contributed a brief but interesting article on ''Uses of a Historical Society''. Of the museum he says: ''The museum material serves as a source of reference and study. It is a public service, specializing in history. People generally, and young people particularly, are curious as to what life was like before they were born—to them the old days. It rises in a hazy glamour. See how young boys like to play Indian. The representation of a tepee, Indians, costumes, campfire and accessories is alluring to girls as well.

''We evalute our own condition and progress better by comparison with modes and means of life of an earlier and generally not long past day. Conducted school and scout troops through our museums has been an interesting 'study hour' on a number of occasions, and this service it is hoped to extend. Though operated only a few months, there is much variety shown in organized display, as in the 'Pioneer', 'Indian' and 'War Memento' rooms, 'Old Baraboo' pictures, some art material, etc.''

Mr. Harry E. Cole, was a very active member of the Wisconsin Archeological Society, for years one of its vice-presidents and the author of several reports on Sauk County archeology. The new museum is a fine monument to his memory.

HERE AND THERE

In the passing years of its history every organization engaged in public educational service suffers more or less through the loss through death of men and women who were active and prominent as members and patrons. In Wisconsin no state society has suffered greater losses through this source than The Wiconsin Archeological Society has during the past fifteen years. Their names and the records of their service to the Society and the public are recorded in past issues of this magazine. During the past six months the names of four additional prominent members—Mr. Grant Fitch, of Milwaukee; Col. William William Horlick, of Racine; Hon. Walter J. Kohler, of Kohler, all of them Life Members, and Rev. Bernard Salbreiter, of Beaver Dam, an old annual member, were inscribed on our memorial records. All were honored and helpful patrons of the Society and men of whose life achievements the State of Wisconsin is proud.

Several months ago Mr. Alonzo W. Pond assumed direction of the educational work in progress at Brigham's Cave of the Mounds, at Blue Mounds. This landmark is considered to be "Wisconsin's most beautiful cave". It has entertained thousands of visitors during the summer. Excellent descriptions of it have been printed in Milwaukee and state papers and in several magazines. This is one of a small number of what may fittingly be called "underground museums". Two others in Wisconsin are Eagle Cave near Richland Center and an old lead-mining shaft at Shullsburg. All are receiving many interested visitors.

The Col. Hans C. Heg log cabin museums in Hans Heg Memorial Park, located near Waterford, in Racine County, were dedicated at a large public gathering held there on Sunday, June 9. Secretary Brown and Dr. Louise P. Kellogg were among the speakers. Mrs. Edith Stratton Colbo, of Racine, has published a very interesting illustrated pamphlet describing the life of Colonel Heg and the attractions of this beautiful memorial park.

On Sunday, May 19, members of the Society and of the Wisconsin Museums Conference journeyed to Prairie du Chein to attend the dedication of the Dousman Park Museum. This new museum, located in the same municipal part as the historic house museum, Villa Louis, is a military history museum, with collections, dioramas and murals illustrating the history of the three early American forts, Crawford and Shelby.

At Green Bay the Captain Cotton house is being refurnished and will, when this work is completed, be opened as a historic house museum. At Mineral Point the Gundry mansion was recently opened as a museum. The Douglas County Historical Society Museum at Superior has issued an attractive booklet describing its extensive exhibits. Mr. Gerald C. Stowe is its active director.

The matter of the permanent preservation of the interesting Indian rockshelter at Disco, in Jackson County, is again to receive consideration. Mr. David A. Blencoe is engaged in a study of the distribution of native copper implements in that county. Secretary Brown is conducting a survey of the Sugar River region in Green County. Mr. John P. Schumacher has recently collected in Oconto and Marinette counties and has added some interesting stone and copper implements to his collection at Green Bay. Robert E. Neprud has become a member of the staff of the State Historical Museum. Mr. L. P. Jerrard

has prepared a map of the historical features of the Brule River region. Mr. Walter Bubbert, chairman of the State Archeological Parks Committee, has recently visited Aztalan and Man Mound parks. Mr. Otto Heller reported in a recent address that there are today only thirteen Brothertown Indians left on the site of their former reservation in Calumet County. In 1890 there were 150 of these Indians, in 1935 this number had shrunk to twenty-nine. Dr. S. A. Barrett is the director of Indian exhibits at the Golden Gate International Exposition at San Francisco. An interesting illustrated pamphlet "Aboriginal Cultures of the Western Hemisphere" has been issued by the Exposition. Members can probably obtain copies by addressing him. Mr. Arthur Kannenberg is again engaged in excavation work at Lasleys woods at Lake Winneconne. The Milwaukee Historical Museum is reported to be making very good progress in acquiring and installing exhibits.

A Lincoln, Nebraska, paper reports the death of the widely known ethnobotanist, Dr. Melvin R. Gilmore.

Mr. H. J. Kent informs us of the finding of an eighteen foot Indian dugout canoe in the sandy bottom of Pearl Lake, Waushara County.

The July issue of The Wisconsin Archeologist was printed by our brother member, Mr. A. E. Koerner, The Koerner Press, at South Milwaukee.

The School of Music of the University of Wisconsin is recording Wisconsin folk songs and ballads, the State Historical Museum cooperating. A Wisconsin speech research project is also being conducted by the University in cooperation with a national project.

The Education Division of the U. S. Office of Indian Affairs has printed an interesting and well illustrated monograph prepared by Carrie A. Lyford on "Quill and Beadwork of the Western Sioux". The Wisconsin Folklore Society has printed four new booklets of its Wisconsin folklore series—"Whiskey Jack Yarns" of the Wisconsin River lumber raftsmen, "Old Man River", stories of Upper Mississippi River Steamboating days, "Cousin Jack Stories" of the Wisconsin Cornish lead miners, and "Flower Lore", stories and legends of garden flowers. Copies can be obtained through the State Historical Museum. Cost 25 cents each.

The July issue of "Indians at Work", issued by the U. S. Office of Indian Affairs, contains instructive articles and illustrations on the industrial progress of our American Indians.

The Ohio State Archeological and Historical Society, Columbus, has published a very attractive and useful pamphlet, "Ohio Cherishes Her Rich Historic Tradition.". This includes information about the various departments of the society and also a list of the state memorial areas under its jurisdiction. There is also a list of the museums in Ohio and of the historical societies. Mr. E. C. Zepp is the curator of State Memorials.

The Missouri Resources Museum, Jefferson City, Alfred C. Burrill, curator, has printed a particularly fine "Revised Report for a State Museums and Office Building". Museums may desire to obtain copies. The June issue of "Southwestern Lore", the official publication of the Colorado Archeological Society, Gunnison, Colorado, contains interesting papers by Pearle R. Casey and C. T. Hurst.

Lewis H. Morgan Chapter, The New York State Archeological Association, Rochester, has printed a fine report by William A. Ritchie on "Two Prehistoric Village Sites at Brewerton, New York".

The Wisconsin Archeologist

Vol. 21 | December, 1940 NEW SERIES | No. 4

Fluted Copper Spud

Tichigan Cache

Trade Goods

Red Paint Burials

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Accepted for mailing at special rate of postage provided for in Sec. 1103
Act, Oct. 3, 1917. Authorized Jan. 28, 1921.

The Wisconsin Archeologist

VOLUME 21, No.4

New Series

1940

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PUBLISHED BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Wisconsin Archeological Society
Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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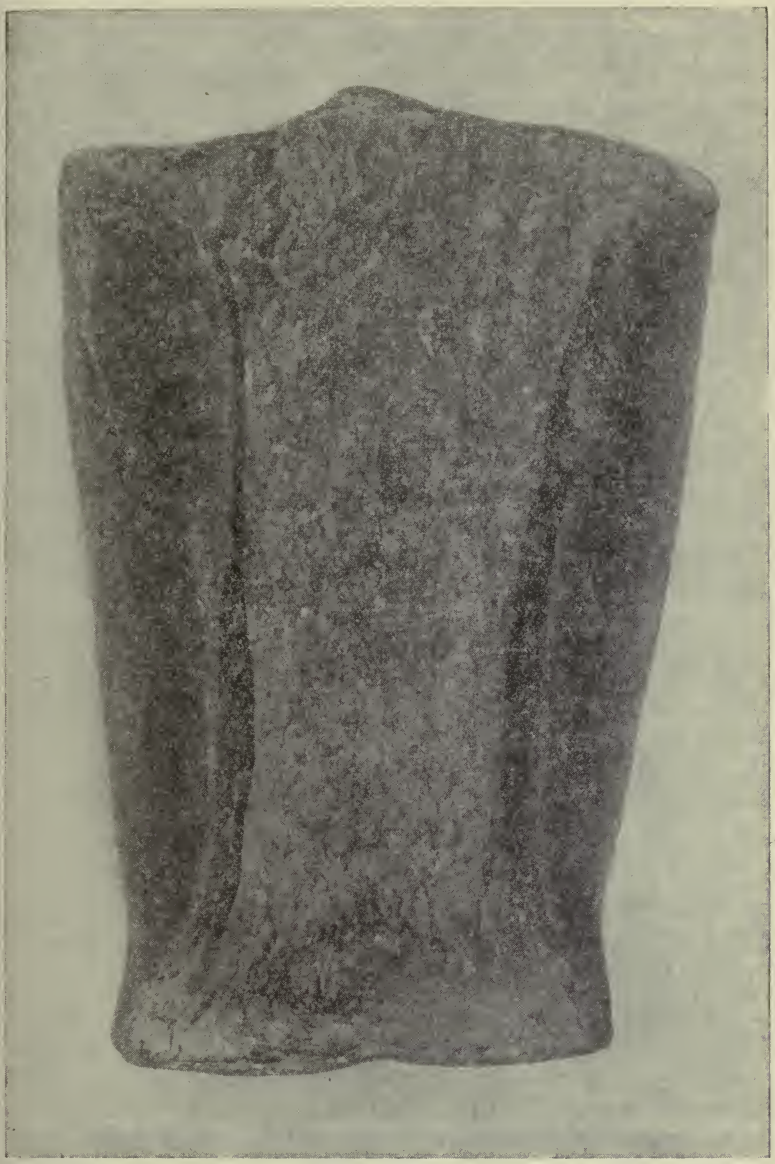

FLUTED COPPER SPUD

Front View

Joseph Ringeisen Jr. Collection
Milwaukee, Wisconsin

FLUTED COPPER SPUD

Rear View
Joseph Ringeisen Jr. Collection
Milwaukee, Wisconsin

The Wisconsin Archeologist

Published Quarterly by The Wisconsin Archeological Society

MILWAUKEE, WIS., DECEMBER, 1940

VOL. 21 No.4

New Series

A FLUTED COPPER SPUD

Charles E. Brown

The first description of the interesting class of native copper tools known as spuds was published by the writer in The Wisconsin Archeologist in 1904 in a monograph on "The Native Copper Implements of Wisconsin."* In 1929 George A. West also published a description of them in his monograph on "Copper: Its Mining and Use by the Aborigines of the Lake Superior Region."** Mr. West described specimens of different forms and dimensions found in Dodge, Calumet, Fond du Lac, Pierce, Iron and other counties. Some of these he illustrated in his plate XXIII.

He mentioned a specimen in the collection of the Milwaukee Public Museum the back of which is ornamented with two longitudinal parallel zigzag lines deeply punched in its surface. The front of this implement is ornamented in the space between the bottom of the socket and its cutting edge with two parallel rows of crescent-shaped indentations, five in a row and one above the other. This fine spud was found in Fond du Lac County. It came to the museum with a collection purchased from the once well known collector Frederick C. Perkins.

In speaking of the number of copper spuds then in collections Mr. West wrote: "The Milwaukee Museum is the owner of thirty of these implements, the State Historical Museum at Madison twenty-five, the Logan Museum at Beloit fifteen, the Smithsonian Institution thirteen, the Minnesota Historical Society four. Examples are to be found in the collections of other museums and private cabinets."

* Wis. Arche., V. 3, no. 2, pp. 65-67.
** Milw. Public Museum Bull., V. 10, no. 1, pp. 81-84.

At this time there are over two hundred specimens in Wisconsin, Michigan, Minnesota and other collections

An exceptionally interesting copper spud with a fluted back has recently been added by the well known archeologist, Mr. Joseph Ringeisen Jr., to his Milwaukee collection. It is illustrated in the frontispiece of this issue of The Wisconsin Archeologist. This unique implement was plowed up in 1939 by a Mr. Clifford Petts on his farm in Section 15, Palmyra Township, Jefferson County. "Palmyra was holding a street fair and the storekeepers asked the farmers to bring in any antiques which they had, to be displayed in store windows. Mr. Petts brought in this very unusual spud. A dealer in relics passing through the town saw it, and, after getting the owner's name and location of his farm from the storekeeper, went out and bought it."

This fine spud weighs 2 pounds and 3⅝ ounces. Its length, measured from the tip of the pointed socket to the rounded cutting edge, is 5⅛ inches. Its width at the top of the socket is 3⅝ inches, at its middle 2⅞ inches and at its cutting edge 2⅝ inches. At a distance of one inch above the cutting edge its width is 2⅜ inches. The heigth of its sides near the top of the implement are 1½ inches, at the middle 1¾ inches and near the base, near its cutting edge, 1⅛ inches. These measurements are made by its owner.

On the back of this spud there is a median ridge running down its broad back from its top to near the cutting edge. On the left side of this ridge are seven vertical parallel narrow flutes, there are six on the right side of the ridge. These extend from the top of the implement to within one inch of the cutting edge. The metal surface is smooth and polished and the presence of the flutes adds to the attractiveness of this most unusual ornamented implement.

In Wisconsin many fluted stone axes and some fluted celts, hammers and other stone implements have been found but this fluted spud is the only copper implement which has been found bearing such ornamentation. The presence of the flutes appears to indicate that their makers were the same prehistor-

ic Indian folk. We are indebted to Mr. Ringeisen for bringing this fine fluted spud to our attention.

An examination of the forms of the spuds now in collections shows that these may be placed in a small number of quite distinct classes.

1. More or less square in outline.
2. Oblong in outline, larger than the foregoing.
3. Long, narrow, chisel-shaped implements.
4. Oblong in outline, sides sometimes incurved, top pointed.
5. Socket narrow, with a spade-shaped blade.

All have sockets and all were probably once provided with wooden handles, driven into the socket and perhaps secured with rawhide thongs. Mr. Walter Wyman obtained at Lake Superior a spud with a portion of the wooden handle still remaining in the socket. Their difference in form appears to indicate a difference in use. Some were very likely wood-working implements used as adzes or planes in the shaping of wooden canoes, troughs and other wooden utensils. Those of spade-shaped form are very likely digging implements. Mr. West mentions a specimen which was found in Long Lake, Iron County. This, he thought, might have been used in cutting holes in the ice for winter fishing.

The smallest copper spud of the finding of which we have a record was in the collection of Mr. H. E. Paddock of La Valle, in Sauk County. This specimen, nearly square in outline, was only 1½ inches long and 1¼ inches wide. Another small specimen, in the Henry P. Hamilton collection in the State Historical Museum is less than 2 inches long and 1½ inches wide. It was found on the Fred Ruth farm in Section 36, Two Rivers Township, Manitowoc County. It weighs 2 ounces.

The largest copper spud ever found, a remarkable specimen, was in the collection of Mr. H. George Schuette at Manitowoc. This fine, long and narrow implement, measured 12½ inches

in length, 2½ inches in width at its pointed top and 2 inches in width at its rounded cutting edge. Its socket was 4⅞ inches in length. The high flanges on either side of the socket were 6 inches long. This specimen was obtained in 1925 in clearing land on Section 30, Kossuth Township, Manitowoc County.

The discovery of the unique Ringeisen specimen indicates that some real surprises are probably still in store for Wisconsin collectors of native copper implements.

WANTED Fine Birdstones and Fluted Axes for cash or trade. Will give double value in trade. Joseph Ringeisen Jr. 1804 N. 3 d Street, Milwaukee, Wisconsin

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TICHIGAN CACHE

In 1939 Mr. Henry A. Kirchner, of Milwaukee, called the attention of the Wisconsin Archeological Society to the discovery of a cache of sixty-five flint blades found on a farm near Tichigan Corners in Racine County, Wisconsin.

On September 11, a description and picture of this interesting hoard of blades and of its fond owner, Mr. Gust Olson, was published in the Racine Journal-Times. "Rare Discovery Is Reported On A Farm Near Waterford—Farmers of Europe—French, German and Polish—who have plowed, and will again, their fields to discover bits of bombshells and rusty bayonets, are not alone when they break the ground and find implements of warfare of another day.

"Gust Olson, a Racine County farmer near Tichigan Corners, also has discovered weapons on his farm and they, too, are from another day of warfare.

"His are older, however, than the steel and iron fragments of those European battlefields. They are the stone knives and hatchets of the Indians who once roamed Wisconsin.

Finds 68 Arrow Heads

"Some time ago Mr. Olson purchased the old Thronson farm, a mile north and a half mile west of Tichigan Corners near Tichigan Lake. Recently, while plowing a piece of marsh ground which never before had been turned over, he uncovered a cache of 68 stone arrow heads of various sizes.

"After cleaning and mounting them on a board, Mr. Olson called in a Mr. Suterland of Birchwood, an expert on Indian implements and lore, who said that a rare discovery had been made. Indian mounds had been found before in the Tichigan territory but no bones or trinkets had been uncovered.

"Mr. Olson is proud of his discovery and exhibits the carefully fashioned stone weapons to all comers. No value has been put on them because he said that they could not be duplicated now."

Several members of the Wisconsin Archeological Society have seen this cache and a photograph of it was sent to Secretary Brown. This shows a total of 65, not 68, flint blades arranged by the owner in the form of five rosettes and triangles. The pieces are not "stone knives or hatchets" or "arrow heads," as designated by the writer of the newspaper article, but blades intended for use as spearpoints or for some other purpose.

The writer has not had the opportunity of examining or measuring these blades which are leaf-shaped in form with a triangular base and taper to a pointed tip. The edges are curved in some specimens and nearly straight in others. These broad blades are of different sizes, reported as from about 4 to over 5 inches in length and from 2½ to 3 or more inches broad at their bases. They are a most attractive group of blades made of the white and flesh colored flint (mottled and marked with other colors) reported to have been obtained by the prehistoric Indians at the extensive Missouri-Arkansas quarries. Many Wisconsin flint spearpoints and other flint artifacts are made of this same material. The finding of this fine cache in marshy ground probably indicates that they were here buried by their prehistoric Indian owner to preserve them for future use and to keep the material in a workable condition.

Many other caches of flint and other implements are described in past issues of The Wisconsin Archeologist.* The Lake Tichigan region has produced large numbers of other Indian implements.

* Wis. Archeo., V. 6, no. 2., 1907.

TRADE GOODS

Grignon—Porlier Post

George Overton

The prediscovery Indians were equipped with tools and utensils of stone, bone, shell and antler. These implements served their purpose in the aboriginal struggle for existence. In some more favored localities these people attained a relatively high degree of culture. Artifacts and ornaments, often of real artistic merit, were produced in stone, bone, shell and antler and in a few localities in copper. There certainly must have been efforts in perishable media such as wood, bark, bark fibers, leather, rushes and grasses that reached a similar standard of excellence.

When the French Cod Fishermen went ashore near the North Atlantic Banks, some say as early as 1525, to replenish their water supply they made the first commercial contact with Indians. The native at once saw the superiority of the steel knife and hatchets of the visitors. They would swap anything they posessed for the coveted tools. The fishermen took their fur garments in exchange. These furs found a ready market in France and a very profitable 'side line' soon developed. Later the side line became the principle quest and the great St. Lawrence waterway was explored and its basin developed by Frenchmen for its traffic in fur.

Much has been written of these early French Traders covering their exploits and adventures until the words 'fur trade' and 'trade goods' flow glibly off everyone's tongue but convey very little meaning that is definite to the average reader. Trade was gradually built up to supply first the most urgent needs and later the desires. The Indians had no stocks of furs or pelts on hand. The first trades were made by exchanging the garments off their backs or their beds. Steel cutting and perforating tools were first demanded. Textiles had next call and a blanket soon became a prime necessity for every Indian. The women clamored for a metal kettle that could be safely used over an open fire and cook quickly.

These staples would soon reach the saturation point in any village or tribe. The traders soon began to cater to the vanities of the Indians and colored beads, gaudy calicoes and flashy trinkets were added to their stock of goods.

The amount and variety of goods carried at the Grignon-Porlier Butte des Morts Post would compare favorably with many small country stores of today. The inventory dated July 25, 1834, in the handwriting of my good friend Louis B. Porlier, lists more than ninety items. This list was made at the end of the season when they were probably sold out on many items. Following are some of the principle items:

Cotton piece goods, shirts, strouds (blankets), thread, braid, bracelets, earrings, breast pins, vermillion (paint), awls, gimlets, flints, lead and bullets, gunpowder, flint and steel, pipes, tobacco, porcelain beads, large, small and white; traps, 3 sizes; axes, tomahawks, scissors, kettles, spiders and saucepans.

The regular catch of furs had evidently been sent down river earlier in the season. The following articles taken in trade appear on the inventory:

31 Mococks Sugar - 1659 lbs.
3 Bbls. Swife (tallow)
Bark in rolls (birch bark)
Dressed skins (buckskins)
97 Red Skins (summer deer)
Flour, Pork, Peas, Corn, Salt etc.

From the amount of goods carried in stock and the quanitity passed out as found by comparing the inventory with the invoices it would seem to have been a prosperous business. The fact that the goods were bought on credit at Mackinaw, carried to Green Bay and then transported up the Fox in boats propelled by paddles made them very expensive by the time they reached the place of distribution. The goods were generally sold on credit, too often dubious, which made the venture full of risk to the trader. The trader counted himself lucky if he could meet his obligations and establish credit for his next year's venture.

When Radisson and Groseilliers first came to Wisconsin in the 1650's they found an immense reservoir of raw furs on foot but very few prepared skins. The native Indian never took game or fur beyond his needs. The traders had to offer their inducements and then sit around till the pelts were brought in.

The last quarter of the 17th century saw trade goods taking the place of Indian material to a very great extent. The Savages soon learned that they could get more for their efforts by going out and hunting a bundle of skins and trading them for textiles, hardware or ornaments than they could get by making their necessities Indian fashion.

Before the end of the French Regime in 1760 Wisconsin Indians had become dependent on traders for practically everything they used in their domestic economy. When an Indian had supplies his immediate needs he generally stopped hunting. The greedy traders began to offer extra inducements to prolong the hunt, among other things 'fire water' was freely used to stimulate him to extra efforts.

Competition among the traders led to outfitting the hunters in the fall and hoping to collect the debt at the end of the hunt in the spring. During the British Regime this system of credits to the hunters was put into practice to such an extent that the whole scheme of the life of the Indian was changed. His debts accumulated till he became a virtual slave to the traders thru credits uncollected and often uncollectable.

Transportation of the immense quantities of goods by boat up the turbulent Fox river was an expensive and hazardous proposition. Augustine Grignon and Jacques Porlier built a Trading Post and warehouse at the Grand Butte in 1818. Here goods were stored during the late summer and the dangerous trip up the Fox with heavily laden boats in the late fall was made safer by dividing the loads. The loads for upriver points were completed at the Butte and the rest of the journey completed with fewer but more heavily laden boats.

RED PAINT WITH WISCONSIN BURIALS

No attempt has been made to assemble the records of the occurrence of red paint with Wisconsin mound and gravel pit burials. Such information is contained in various articles published in back issues of The Wisconsin Archeologist. Some of this data is here printed in brief. Members of the Wisconsin Archeological Society are requested to contribute additional data which they may possess.

In 1904 or 1905 two birdstones were found with burials in the Carey gravel pit then located on National Avenue above 24th Street at Milwaukee. The larger of these birdstones showed indications of having been painted with red paint. These are in the Logan Museum at Beloit College, Beloit. A copper awl and a rolled copper bead were found with these.*

"In a gravel knoll on the William Haas farm in Section 23, Caledonia Township, Racine County, Dr. P. R. Hoy found three Indian graves. These were partly exposed on the high bank overlooking Root river. Three skeletons were found here, two being those of adults and the third that of a child. The graves of the adult Indians were situated ten feet apart and were about sixteen inches below the surface of the soil. In these graves Dr. Hoy found copper beads nearly all of which were badly oxidized. Some other copper implements had nearly disappeared. Each of the graves contained pieces of pottery vessels which contained red paint. The leg bones of deer were in each grave. In the child's grave were a few glass beads. Several other burials were afterward reported to have been afterwards found in this knoll." **

Two deposits of red paint were found in a round mound of the mound group located on the Everson farm on the east shore of Rock Lake at Lake Mills. This mound was excavated by Charles E. Brown and others on November 5, 1921. This small mound was only about one foot high at its middle and 14 feet in diameter. It was constructed of yellow clay with about two

* Wis. Archeo., V. 3, no. 3, n.s.., p. 77.
** Wis. Archeo., V. 8, no. 1.

inches of black loam on its top. No traces of a burial or of implements were found. Beneath its middle at a depth of 12 inches in a bed of yellow clay were two deposits of red paint. These were within a few inches of each other. The paint was pulverized hematite. Several nearby mounds were also excavated but contained no traces of paint.*

In the spring of 1931, a bird effigy mound was removed in digging the foundation of a summer cottage for Dr. C. A. Harper on the north shore of Lake Mendota near the State Hospital grounds. Several burials were encountered, several of the skulls and bones had been reddened with red paint. Red paint deposits were in the nearby soil.

On August 27, 1932, the Brown County Historical Society excavated two Indian mounds located on the banks of the Menomonee river near the Chalk Hills power dam. The smaller of these mounds contained no interments. A large part of the second mound had been used as a root celler by some early settler of the vicinity. The undisturbed part of this mound contained a single bundle burial. The skull had been crushed. It and the bones were colored with red ochre and the earth about them was reddened with the same pigment. Near these bones was a deposit of three blue hornstone knives of the familiar turkey-tail pattern.

In 1913 a group of flint and copper implements were found with two burials in the Carey pit at Milwaukee, already mentioned. Among these were five large white flint ceremonial knives from 8½ to 13⅝ inches in length. "All of the flint implements were more or less coated with a reddish discoloration resembling paint. Two of the knives were appearently broken when buried as the broken ends show the same discoloration." **

A deposit of 170 leaf shape blades, two strings of copper beads, a large flint ceremonial knife and a stone bead were

* Wis. Archeo., V. 5, no. 3, n.s., p. 121.
** Wis. Archeo., V. 13, no. 4, pp. 24-25.

found in 1898 with a burial near the bank of Melarsh creek, about four miles north of Two Rivers. The human bones appeared to have been coated with an ochraceus deposit. Several of the flint pieces were stained a reddish brown color.**

Specimens of limonite and hematite with smoothed surfaces showing that they had been used as paint stones have been excavated at Aztalan and from other prehistoric Indian sites in Wisconsin. H. C. Shetrone in discussing the modes of disposing the prehistoric Indian dead in Ohio states that, "Not infrequently the bones of skeletons that were denuded of flesh before burial are found painted or covered with ochre, hematite, or other mineral pigment as a ceremonial or funerary rite.***

** Wis. Archeo., V. 6, no. 2, p. 69.
*** The Mound-Builders, p. 88.

The Wisconsin Archeological Society is offering, through the kindness of Mrs. George A. West, a life membership in the society to the person entering the greatest number of members from June 1940, through September 1, 1941

MEMBERSHIP FEES

Life Members, $25.00	**Endowment Members, $500.00**
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HISTORICAL MUSEUMS MEETING

A meeting of historical museums affilated with the Wisconsin Historical Society through the city and county historical societies, or attending as guests, was held in the auditorium of the State Historical Museum, at Madison, on Thursday, October 17. About thirty museums located at Baraboo, Beaver Dam, Beloit, Burlington, Darlington, Fond du Lac, Green Bay, Kenosha, Lancaster, LaCrosse, Madison, Milwaukee, Mineral Point, Neenah, Prairie du Chien, Portage, Platteville, Racine, Ripon, Sturgeon Bay, Waukesha, Watertown, Waterford, West Bend, Whitehall, Whitewater and other cities were represented by their curators, staff members, patrons and members of the societies in those localities.

Mr. Charles E. Brown, director of the State Historical Museum, presided at the meeting, Mr. Norman C. Janzer acting as secretary. Mr. Albert Schnabel, curator of the Milwaukee Historical Museum opened the program with a talk on the history and progress of that museum which occupies several large exhibition halls in the Milwaukee County court house. This is one of the youngest of Wisconsin museums and is making fine progress in assembling and exhibiting in its halls large historical collections. Mr. Frederic Heath, president of the Milwaukee County Historical Society, followed with a talk on the Benjamin Church house, a historic house museum, preserved in Estabrook Park at Milwaukee. Mr. Joseph Rohr, director of the State Wide Visual Aids Project, sponsored by the State Department of Public Instruction and Bureau of Visual Instruction of the University of Wisconsin, presented a report of the work which this project is doing in constructing a series of miniature transportation history models for the schools of the state. Several of these models were exhibited.

After a discussion of these talks by members of the societies the representatives of the different museums present were called upon and reported on matters of administration, finances, new collections, exhibitions, work with local schools, publicity and other matters of museum interest. Mr. Will F. Bauchle, of

Beloit, reported on the work of the Luther Valley Historical Society, and Prof. Edward Kremers, emeritus director of the School of Pharmacy of the University of Wisconsin, told of the work of organizing the historical drug store exhibit of the State Museum, the forerunner of many similar exhibits in other museums. Miss Marvel Ings, its curator, invited the museists to visit the University Geological Museum.

For this meeting an extensive exhibit of museum literature consisting of museum periodicals, handbooks, catalogues, bulletins, reports, posters, pictorial maps and other publications was made in cases and on bulletin boards in the museum corridors. This material was contributed by historical and other museums located in all parts of the country, with the generous assistance of the American Museums Association. It was freely consulted by the museists and others present at the meeting.

This first meeting of Wisconsin historical museums was so successful that many of those in attendence expressed a wish that it might be repeated in Madison in 1941.

While this meeting was being held at Madison the Michigan-Indiana-Ohio Museums Association was holding its annual meeting at Toledo, Ohio.

The Wisconsin Archeologist is offering advertising space at the following rates:

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The Wisconsin Archeologist

Vol. 22 | March, 1941 NEW SERIES | No. 1

Recent Side-Lights On Aztalan

Winnebago Painted Pottery

Periodical Publications of State Archeological Societies

Wisconsin Archeological Survey, 1940

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
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The Wisconsin Archeologist

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New Series

RECENT SIDE-LIGHTS ON AZTALAN

W. C. McKern

The ancient village site which bears the name "Aztalan'" situated on the Crawfish River near Lake Mills, Jefferson County, was discovered and first described by N. C. Hyer in 1836-1837. He is responsible for the name "Aztalan." attributing the origin of the village to the Aztecs before their migration from their mythical place of origin, Aztalan or Azatlan, to Mexico, according to Alexander de Humboldt. An excellent chart of the archeological feature at the site was prepared by Increase A. Lapham in 1850 and published in Volume 7 of the Smithsonian Contribution to Knowledge; but no extensive research was attempted at the site until 1919-1920. In Bulletin 13 of the Milwaukee Public Museum series, S. A. Barrett describes the results of this work, postulates a Southeastern origin and type of culture for the inhabitants of the village, and particularly associates them culturally with the ancient builders of Monk's Mound in southern Illinois.

The features and peculiarties of this site are familiar to most students of Wisconsin Archeology. As a result of the information secured there, it would be possible to restore with reasonable accuracy the great stockade walls surrounding and intersecting the village area, fashioned of upright posts plastered with a covering of mixed clay and straw. Tall watch towers stood at regular intervals along the walls, and labyrinthine gateways gave access to the inner village. The wattle-walled houses were also covered with mud plaster. Two large earthen pyramids, standing within the two outer corners of the enclosure, served as platforms for houses of political or ceremonial importance. Implements and ornaments, in instances skillfully

shaped, were fashioned of stone, bone, antler, shell, and copper. Outstanding products include two- and three-notched triangular arrowheads; stone ear-spools, in instances overlaid with thin sheet copper; large chipped-stone hoes; and great quantities of disc-shaped beads made of conch shell. The pottery of these people serves especially to illustrate their artistry and craftsmanship. Vessels are smoothly and stylistically finished. A considerable variety of forms include long-necked bottles, flat dishes, globose jars with angular shouders and loop handles, graceful bowls with in-curving rims, and effigy animal and vegetal forms. Some of the finer pots are of glossy black ware, while others are decorated with red and white paint on a buff ground. Many of the wide-mouthed jars are ornamented about the shoulders with gracefully incised scrolls or other geometric patterns.

One thing is at once apparent to any experienced student of the Wisconsin field: the inhabitants of Aztalan were cultural foreigners to this area. They did not fit in with the other, locally characteristic Indians of our state. Their customs and products were not only different from the usual Woodland varieties, they were more advanced. They represented a more complex plane of living. The Aztalanians probably looked upon themselves as civilized in comparison with their culturally uncouth neighbors.

Moreover, even a superficial comparison of the pottery and other products from Aztalan and various sites far down the Mississippi river is sufficient to establish a relationship between them. The builders of Aztalan represented cultural aristocracy from deep in the Southeastern area. Peoples with similar customs and ways of living built the great pyramidal mounds and surrounding villages of Ocmulgee in Georgia, Moundville in Alabama, Marietta in Ohio, Cahokia in Illinois, and similar sites in northern Louisiana, northern Mississippi, Arkansas, western Tennessee, western Kentucky, southern Indiana, and southern Illinois. The center of basic development and distribution for this culture, which has been named the **Middle Mississippi** Phase, appears to have been in an area in-

cluding parts of Arkansas, Tennessee and Kentucky, and Aztalan seems to have been the northermost, outermost outpost.

Much of this has been known or suspected for a decade, but an ever increasing amount of recent research at Middle Mississippi sites throughout a wide area has greatly increased our knowledge of the customs, relationships, and history of these one-time purveyors of civilization in the Mississippi Valley. Large crews of investigators under experienced directors have labored continuously for years at the Kincaid site in the southern tip of Ilinois, the Angel site a few miles away in Indiana, and at site after site in Illinois, Kentucky, Tennessee, and Georgia. Hundreds of thousands of specimens have been secured in the field and subjected to analytical study in busy laboratories, where filing cabinets have been packed with informative data.

As an immediate result, it is now apparent that the entire Middle Mississippi development was of late occurrence, a final chapter in the prehistory of the Mississippi Valley. The principal impetus seems to have come, directly or indirectly, from the Valley of Mexico. Numerous culture traits are unerringly traceable to that source, including pyramidal platforms for public buildings, many details in pottery shape and decoration, art concepts, and such details as the use of stone ear spools. They occurred early in Mexico and late in the Mississippi Valley, so the direction of diffusion must have been from south to north.

The basic Middle Mississippi culture apparently represented a mixture of local and Mexican ideas, out of which sprang new but traditional colored concepts and methods. It is believed by many students to have developed as late as the fourteenth or fifteenth centuries. It seems to have been well established when DeSota explored the lower Mississippi country in 1541.

The growth and spread of the new cultural phase was rapid and, as is the case with all rapid growth, local varieties began to develop. Each variety shared with the others the basic group of traits, but in addition exhibited purely local manifestations to differentiate it from the others. We speak of these

cultural subdivisions of the Middle Mississippi Phase as aspects of that phase. Although these aspects have not been finally determined, the customs of the Moundville people in northern Alabama represent one aspect; what has been called the Tennessee-Cumberland culture may represent another; a third aspect produced the colorful pottery so characteristic at certain sites in Arkansas; a fourth specializition was the Monk's Mound Aspect, responsible for at least the older portion of the great Cahokia Mound group in Illinois; possibly another aspect is represented at the Dickson Mound and adjoining sites in Illinois.

Aztalan was settled by people with customs almost identical to those of the Monk's Mound Aspect, and may be considered as a northern outpost of that cultural division. The village is so foreign in character to the entire Wisconsin area that it must have been the result of a migration of people from the great cultural center in southern Illinois. They probably followed the Mississippi River north to the Rock River, and the Rock to the Crawfish. The reason for such a migration of sedentary folks into an unknown northern wilderness is not clear, but it is apparent that there was a late cultural change at the home settlement in Illinois; materials representing a different variety of Middle Mississippi culture are found deposited above the Monk's Mound debris. This change might have been brought about by invasion and conquest and some of the Monk's Mound people may have fled northward from their powerful enemies. There is some evidence that Monk's Mound people also settled in Iowa where they seem to have been absorbed by local cultural groups.

The Monk's Mound variety of culture probably survived at Aztalan for a time after it had disappeared at its place of origin and development in Illinois. Nothing was found at the site, however, to justify the belief that Aztalan was occupied for a long period of time. It is doubtful that the stockade walls stood in protection of its pioneer inhabitants for more than a century. The exact time of its occupation is a subject for conjecture. If the Middle Mississippi Phase saw its development within the

time limits of the fourteenth and fifteenth centuries, some time must have elapsed before its farthest extension to Wisconsin. The fact that the Aztalan village had ever existed appears to have been forgotten by the Indians of Marquette's time. A startling invasion of this character could hardly have been erased from the memory of man, even men without written records, inside of three generations, about ninety years. The latest date for an occupied Aztalan, then, might be assumed to be about ninety years before Marquette passed down the Wisconsin River on his way to the Mississippi, or about 1583, and it might have been first established as late as 1500. Of course, it may develop that facts unknown to us would explain away these arguments to permit a more recent date for Aztalan; it could hardly have been much earlier.

The marks of fire evident in the remains of the stockade and house walls are so consistantly present that it is most logical to conclude that Aztalan was burned. Possibly the Woodland tribes surrounding these intruding strangers, with their unheard-of foreign customs, grew intolerant of their superior ways and drove them out. Possibly their cannibalistic habits, of which there is such unmistakable evidence in their food refuse, had something to do with their abrupt disappearance from this region.

PAINTED AND INCISED POTTERY FRAGMENTS OF THE WINNEBAGOS

Ralph N. Buckstaff

I am indebted to Mr. Arthur P. Kannenberg for the privilege of describing these pottery fragments which were uncovered during the Oshkosh Public Museum's excavations at Lasleys Point, Winnebago County, Wisconsin, during the summer of 1938.

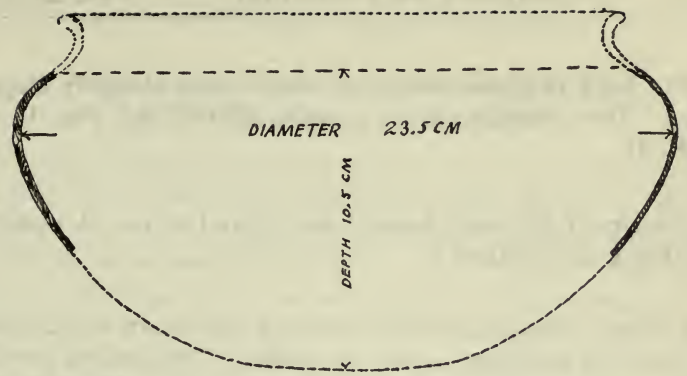
Perhaps the most important finds were two pieces of shell tempered pottery which, when fitted together, formed a section of a bowl having a diameter at the widest part of 23.5 cm. and a depth of at least 10.5 cm. The sides of the bowl are thin, varying in thickness from 1.5 to 3 cm. The ground color, a.a.a. Fig. 1., of the pot is India spice Pl. 13 B-8 on the Maerz and Paul Scale, in a dictionary of color. The painting is of the negative treatment and color was probably black. Lines formed a part of the decorative motif, these are vertical in arrangement, had a sharp edge, and averaged 4 mm. in width.

Between two of the lines is a black space triangular in shape 10 mm. wide near the apex and 30 mm. at the base.

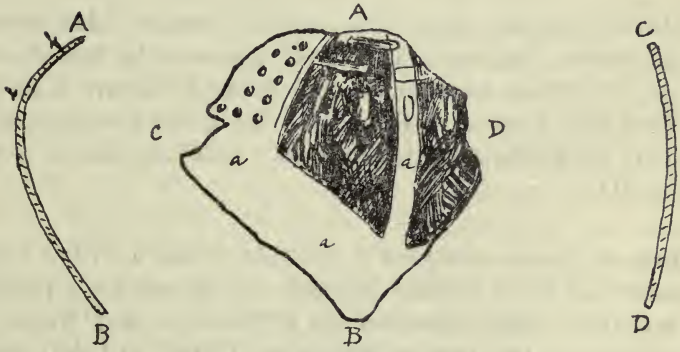
The incised decoration consists of dots, lines and dashes. These are impressed quite deep and may be seen very plainly on the reverse side of the pottery. All these decorations are in the sharp curve of the shoulder, e. f. AB Figure 1. One segment shows vertical parallel rows of irregular dots, five to the row, about 2 mm. in diameter.

This decoration is separated from the next by a groove 2 mm. in width also parallel to the dots. See Fig. 1.

A series of short depressed grooves, not unlike dashes, make up another decorative motif. The lower row is vertical and the upper two are horizontal. The dashes in both rows are 6 to 10 mm. in length and 2 mm. in width.



OUTLINE OF A PAINTED AND INCISED DECORATED BOWL OF THE WINNEBAGO TRIBE
Oshkosh Public Museum



PAINTED AND INCISED POTTERY
Lasley Point, Winnebago County, Wisconsin. Summer 1938

The bowl is hemispherical in shape with abruptly sloping sides. The shoulder curves sharply inward. AB Fig. 1. and Plate II.

The rim of this bowl has not been found as yet. A probable one has been sketched in.

Another irregular fragment has a single sharp straight line of negative painting ⅔ mm. in width. Two incised parallel grooves 2 mm. wide and 7 mm. apart cross the painted line at an oblique angle. The ground color, a, a, of this piece is India Spice. Fig. II.

A third piece has single broad stripe 6 mm. in width extending across the fragment. This band is crossed by two diverging grooves which measure 1.5 mm. in width and are at an angle forty-five degrees to the band. The ground color, a, a, is like B-11 PI. 13 Maerz and Paul Scale. This fragment is shown in Fig. III.

From the pieces gathered it is evident that we have found fragments of three distinct painted and incised pots, because the curvature and decorations are different on each fragment. The thicknes of two of these pot sherds, 1.5 mm. to 2 mm., shows that these people were very adept at the making of a very delicate type of pottery. All of these fragments described in this paper are in the Oshkosh Public Museum.

PERIODICAL PUBLICATIONS OF STATE ARCHEOLOGICAL SOCIETIES

Although most of them have received mention in the "Archeological Notes" section of past issues of The Wisconsin Archeologist the quarterly issues of the offical bulletins of a number of state archeological societies are not very well known to Wisconsin archeologists and perhaps only to a limited number of archeologists, societies and libraries outside the boundaries of the states in which they are issued. For the benefit of our coworkers in Wisconsin and adjoining Midwest States brief descriptions of some of these are given.

The Missouri Archeological Society, with headquarters at the University of Missouri, Columbia, Missouri, publishes The Missouri Archeologist, a quarterly bulletin of 25 or 30 or more pages. It is well illustrated and contains very interesting articles and monographs on the archeology of that state. It is now in its sixth volume. The Minnesota Archeologist is a very attractive quarterly printed by The Minnesota Archeological Society, Minneapolis, Minnesota. This excellent publication is also now in its sixth volume. Two recent notable and fully illustrated issues of this quarterly are its "Copper Issue" (April, 1940) and its "Bone Issue" (July, 1940). Mr. Ray H. Landon, 3121 Aldrich Avenue, S. Minneapolis, is the president of the Minnesota Archeological Society. The quarterly bulletin of The Ohio State Archeological and Historical Society, Columbus, Ohio, one of the oldest of the publications of state archeological societies, is well and widely known. It is now in its fiftieth volume. Being the publication of a combination archeological and historical society it contains both archeological and historical papers and notes.

Southwestern Lore is the official publication of the Colorado Archeological Society, issued from Gunnison, Colorado. It is also in its sixth volume. Its issues are always interesting. Its September, 1940, issue contains besides five interesting papers, an advertisement of the four courses in archeology given at Western State College at Gunnison. C. T. Hurst, Gunnison, is the executive secretary of this active society.

The Oklahoma Prehistorian is published by The Oklahoma State Archeological Society. It is a small-size but attractive bulletin. The address of its Publication Committee is 1119 S. Pittsburg, Tulsa, Oklahoma. Dr. J. Thurman Murdock, president of the society, of Tulsa "was born up in Wisconsin where the folks point with pride to their effigy mounds", says a recent issue.

The Kiva, a leaflet bulletin, now in its sixth volume, is published by the Arizona Archeological and Historical Society, Arizona State Museum, Tucson, Arizona. Clara Lee Tanner is its editor. The Illinois State Archeological Society began the publication of its Quarterly Bulletin in 1939. Dr. J. B. Ruyle, Champaign, Illinois, is its president.

The Champlain Valley Archeological Society, with headquarters at The Long House, Fort Ticonderoga, New York, also publishes a bulletin of interest to archeologists. Its first issue appeared in 1937.

It is evident that these state archeological society publications are doing very much to increase the public interest in archeological research in their home states. We trust that their investigations will deserve and encourage a greatly increased public support.

WISCONSIN ARCHEOLOGICAL SURVEY, 1940

During the year 1940 less was accomplished in the work of locating Indian mounds and sites in Wisconsin than has been the case for some years past. This letdown in field work in unexplored regions in the state is in part due to the lack of state and other funds with which to continue this important work and in part to the much smaller number of experienced volunteer investigators able and willing to render such assistance. The latter deficiency is made up to some extent by the help given by a number of interested persons who are not members of the Wisconsin Archeological Society.

Because of a lack of funds the museums of the state which have cooperated with the society in past years in archeological investigations, have been obliged to remain inactive or to undertake only a limited amount of exploration work.

From the reports and information recieved by Secretary Brown it is possible to prepare a brief report of the field work conducted in a number of Wisconsin counties. Mr. L. P. Jerrard prepared a plat of a group of seven round and linear mounds located south of Fenner Lake in Marquette County. Mr. Joseph Ringeisen, Jr. furnished a report on a cache of copper implements (axes and awls) found in the digging of a ditch in Shawano, Mr. H. A. Kirchner made a report on a cache of flint blades found near Tichigan Corners in Racine County. An account of this latter discovery has been printed. Mr. Merrill P. Henn provided information concerning camp sites and collections made in Paris and other townships in Kenosha County. Mr. Robert R. Jones gathered information about mounds and burial sites near Northland and elsewhere in Waupaca County. Mr. David A. Blencoe provided a map and report on copper implements found in Jackson County. Mr. Joseph Lucius furnished a sketch map and description of the Blue Springs in the Brule River region in Douglas County. One of these well known springs was regarded as a "mystery" spring by the Chippewa Indians and offerings of implements and clothing were made to it.

Mr. John P. Schumacher reported on copper and flint implements collected from sites on the west shore of Green Bay and along the banks of the Menomonee River in Wisconsin and Michigan. Mr. G. E. Morton reported on a pipe and stone implements found on a site near McAllister in Marinette County, and he and Mr. Ed. Johnson Strohm reported on a trading post site near Pestigo. Mr. George P. Wriborg wrote of a probable rock shrine near Crivitz. Mr. Gad Jones reported on a cache of flint arrowpoints found on his farm at Pine Lake in Waushara County. Other archeological notes from this county were obtained from Mr. H. J. Kent. Marion E. Martin described a cache of eighteen blue and brown hornstone blades found near Holy Hill in Washington County. Mr. Milton F. Hulburt prepared maps of five camp sites located in Wellington, Sheldon and Clifton townships in Monroe County. Mr. F. M. Neu reported on a camp site in Sparta Township, Monroe County, and Mr. V. E. Motschenbacher sent archeological data from the same county.

Mr. Robert Pierron sent descriptions of mounds and camp sites near Port Washington and Millville in Ozaukee County. Mr. Arthur P. Kannenberg continued during the summer the Oshkosh Public Museum's excavations of mounds at Lasleys Point at Lake Winneconne, Winnebago County. An account of this site and the desirability of its preservation in a county park was written by Mr. Harold R. Bullock and published in The Wisconsin Archeologist. Mr. Robert C. Daland prepared a paper on a number of Winnebago County sites excavated by Mr. Kannenberg for the Oshkosh Museum. Mr. Kannenberg also reported on the finding of a cache of copper implements on the Winnebago State Hospital grounds.

Mr. L. P. Jerrard reported on a flint workshop site located near the Big Manitou Falls in Pattison State Park, in Douglas County. Mr. Jacob Menn wrote an account of a village site on his farm on the Kickapoo River in Sheldon Township in Monroe County. Mr. J. P. Barr and Mr. C. E. Guenther contributed Juneau County data. A village site, rock shelter and flint quarry on the Williams farm in Wingville Township, Grant

County, were described by Mr. Taggart Brown. He also reported on a camp and workshop site on Thunder Creek at Monroe. Mr. Harry Dankoler sent notes on the mounds at High Cliff and Sherwood in Calumet County. Mr. Raymond Roberge furnished notes on implements collected from the Tomahawk region in Lincoln County. From Mr. Dwight Warner was recieved a description of camp sites on the Warner and Potter farms in Lima Township, Rock County. Mr. Clarence E. Rothe reported on a fluted stone axe found near Little Sturgeon Bay. This is the furthest north that these interesting axes have been found on the Door County peninsula. Other reports on Indian mounds, camp sites, planting grounds, cemeteries and burials were from Sawyer, Rock, Jefferson, Dane, Clark, Grant, LaCrosse, Columbia and Kenosha counties.

Secretary Brown continued his explorations in Columbia County locating camp sites, mounds and burial places in Otsego, Springvale, Pacific, Scott and other townships and making records of local collections. He also investigated a camp and workshop site on Arena Prairie near the Wisconsin River, in Iowa County, and located a number of new sites and mounds in Dane County.

In June an archeological survey of the Sugar River region in Green County was begun being sponsored by friends of the State Historical Museum and was continued at intervals during the months of August and September. This investigation of an interesting region it is hoped to complete during the present year. The number of Indian mounds is small but there are numerous camp and village sites, workshops, planting grounds, burial places, sugar bushes, river fords and some lead workings. Along this pretty stream, once famed for its pearls, were in the early years of white exploration and settlement the villages of the well known Winnebago chiefs Winneshiek (at present Dayton), Spotted Arm or Mau-he-kee-tschump-kaw (at present Exeter) and White Breast or Na-hoo-rah-ro-hah-rah (at present Brodhead). Many collections of Indian implements have been made from sites along the Sugar River. As may be surmised this stream takes its name from the Indian maple sugar industry of the Winnebago once established here.

It is our wish that during the year 1941 many additional members and friends of the Society will participate in archeological investigations in Wisconsin. State aid for the survey is being asked by the Society.

ARCHEOLOGICAL NOTES

Mr. Robert Ritzenthaler, Chairman of the Program Committee, has provided us with a series of very interesting speakers. Our Society has turned out very well for these meetings

On May 20, 1940, we viewed the film "Bottoms Up", obtained thru the kindness of the University of Chicago Archeological Department, and depicting their extensive excavations at the Kincaid Mound in Southern Illinois.

Mr. John Bennet of the University of Chicago spoke at the September 16 meeting on "Southwest Culture Phases".

Rev. L. R. Cooper was the principal speaker at the October 21 meeting and described his excavations and reconstruction work at Old Fort Crawford at Prarie du Chien.

Mr. John Bennet and Robert Ritzenthaler talked at the November 18, 1940, meeting and compared the "Kinkaid and Angel Sites".

Mr. W.C. McKern followed at our December 16 meeting with a discussion of the Aztalan site with relation to the new excavation work which is being carried out at many Southern sites. His fine paper elsewhere in this issue brings out the high lights of his talk.

On January 20, 1941, Mr. Eldon Wolff of the Milwaukee Public Museum staff spoke on the history of the "Bow and Arrow". A very lively discussion followed his address.

Mr. Walter Bubbert reports a great increase of interest in Aztalan around Lake Mills and Fort Atkinson. Some wish to incorporate a County Historical Society to push the site.

The following became members of the Society during the last half year.

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1941

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The Wisconsin Archeologist

Published Quarterly by The Wisconsin Archeological Society

VOL. 22 No. 2

MILWAUKEE, WIS., JUNE, 1941

New Series

THE WISCONSIN ONEIDA WAKE

Robert Ritzenthaler

Eight miles west of Green Bay, Wisconsin, there is a community of about 1,500 Oneida Indians. Formerly one of the five tribes of the League of the Iroquois, they migrated from New York to Wisconsin in 1822 under the leadership of Eleazer Williams, and were subsequently granted 65,000 acres of land near Green Bay which became known as the Duck Creek reservation. They brought with them a body of beliefs and customs, their own language, fragments of their old social and political organization, and the white man's religion. For a while they existed as a cultural island, but with the increasing settlement of the whites about them and the ensuing social and economic contact came a gradual loss of their old culture until today only a few fragments remain.

One of the most interesting survivals is the Oneida wake. It is based on the old Iroquoian idea that when a person died, his body must be guarded for three nights by friends and relatives so that witches would not steal "bits of flesh and fingers". This custom still prevails, but the body is now guarded for only two nights. The following is a description of a modern wake.

When a person dies, his embalmed body is placed in his home , and that night friends and relatives gather at the house. Upon entering the house, one is led to the body and after taking a look, is shown to a seat. The people sit around in silence broken only by the frequent singing of hymns, mostly in Indian. At sporadic intervals friends or relatives will be called upon to deliver short eulogies, and a hymn is usually sung first to give the person time to organize his remarks. Around mid-

night a lunch is served with food brought by the friends and relatives. People come and go throughout the evening, but the close relatives maintain watch until three or four in the morning for the two nights. The third day the body is given a Christian burial in one of the church graveyards.

Ten days after the death a feast is given to which the immediate relatives are invited, and they bring various foods which the deceased used to like. The feast starts the spirit on its heavenward journey. If the feast is not given it is believed the spirit will stay on earth and bother the people. The wake seemed to me to be the most impressive and beautiful ceremony in the present possession of the Oneidas

CACHES OF FLINT DISKS IN WISCONSON

H. Holmes Ellis
The Ohio State Museum

During the past three years the Lithic Laboratory for the Eastern United States at the Ohio State Museum has been gathering references to finds of unused, circular or oviod, flat, roughly-chipped blanks of flint buried in what have been called "ceremonial" or "storage" caches. To date sixty-eight of these cache finds have been reported, twenty-six of them being in Wisconsin, by far the largest number from a single state.

These flint disk finds vary in size from 8,285 discovered in Hopewell Mound 2 near Chillicothe, Ohio, to a single disk found in Chippewa County, Wisconsin, on the west shore of Chain Lake. In the large caches, where more or less detailed information on the position of the disks is available, they seem to have been deposited in layers or strata, overlapping "like shingles on a roof," with sand or clay spread between each layer; in the smaller caches they were all buried together in a mass with no separation.

Of the nearly 24,000 disks recorded thus far, about 60% were made from the same material, "blue hornstone," a nodular flint found exposed in the stream beds of western Harrison County, Indiana. Culturally, the disks seem to be associated with Hopewellian finds, over 65% having been found in Hopewell mounds, and none found in any other cultural affiliation.

As aforementioned sixty-eight caches have been recorded of which twenty-six were in Wisconsin, the remainder scattered through Indiana, Illinois, Michigan, Ohio, Kentucky, and Tennessee. If competent records, similar to those published by Mr. Charles E. Brown in THE WISCONSIN ARCHEOLOGIST, were available for the other states we would undoubtedly have a much more clear picture of the distribution and meaning of these finds.

Unfortunately, in Wisconsin, no disks have yet been found in a mound and in only one case do we have any clue to cultural affiliation—fifteen or sixteen disks found with a copper axe and perforator, fifty copper beads and some copper chips in the sixth ward of Green bay—that probably being Hopewellian.

On the basis of a detailed study of these caches it has been suggested that they **all** belong to the Hopewell culture,* and it is hoped that a more careful and exhaustive recording of future finds will serve to expand our present knowledge of this archeological phenomenon.

Appended hereto is a list of the known finds of flint disks in Wisconsin. The writer would appreciate having additional discoveries of this type called to his attention.

* Ellis, H. Holmes "The Possible Cultural Affiliation of Flint Disk Caches." The Ohio State Archeological and Historical Society Quarterly, XLIX. no. 2 (1940), 111-20.

Mr. Ellis appended a list of 26 Wisconsin caches. As descriptions of all of these have appeared in past issues of The Wisconsin Archeologist they are not republished here.—Editor.

THE ERIN CACHE

Marion E. Martin

On October 19, 1940, a cache or hoard of eighteen flint disks was unearthed on a tract of marshy ground on the Charles Grady farm located one mile east of Holy Hill, in the southeast quarter of Section 13, of Erin Township, Washington County. A brief description of this interesting discovery was printed in the November 1st, 1940 issue of the Hartford Times-Press.

From Mr. Grady we learned that these oval and nearly circular disks were encountered while plowing. They were in a heap at a depth of about eight inches below the surface. The plow cast up the upper disks and Mr. Grady dug up the rest.

These disks are chipped from blue hornstone with a yellowish patination, due perhaps to the muck in which they were buried. One of the largest, oval in form, has diameters of 6¼ and 4¼ inches. One of the circular specimens has diameters of 5 and 6 inches. These disks are from ¾ of an inch to an inch thick at their thickest part.

Several of the disks have been chipped by being struck by the plowshare. One was broken in two by being placed on a hot stove to dry.

There is no evidence of a former Indian camp site on the Grady farm. A few Indian arrowpoints have been found.

This is one of a number of caches of blue hornstone disks which have been unearthed in Wisconsin in past years and descriptions of which have been printed in issues of THE WISCONSIN ARCHEOLOGIST.

Concerning such caches of flint disks and blades as this archeologists have decided that prehistoric Indians sometimes traveled for long distances to obtain flint for implement manufacture.

At the workshops at the quarries this stone was roughed out with stone hammers and other tools into disk and leaf shaped forms for convenience in transportation. Such material also probably passed from one Indian tribe to another in intertribal barter.

Blue hornstone was obtained from sources in the Wyandotte Cave region in Southwestern Indiana.

The occurrence of such blades and disks in mounds in other Midwest states has given rise to the explanation that "these were assembled and deposited for reasons dictated by superstition, that they were intented as memorials of important events, as monuments to departed chiefs, as provision for requirements in the future world, or as offerings to the mysterious powers of gods requiring this particular kind of sacrifice."*

Over 8,000 such disks were obtained from one of the mounds of the Hopewell Group in Ohio. So far as known none have been exhumed from mounds in Wisconsin.

* Bureau of Am. Ethnology, Bull. 30, Pt. 1, p. 179

THE BLUE SPRINGS

Joseph Lucius

There are in Douglas County some well known Blue Springs located in the Brule River region. They are about four miles south of the southern extremity of Lake Nebagamon, nearly eight miles southwest of Winneboujou and about the same distance northeast of Solon Springs. Indian trails were on both sides of the Brule River near the Springs. Both were from the Lake Superior shore, one by way of the east bank, the other, from Lake Nebagamon, ran from there in a northwesterly direction to Lake Superior.

There are here, on the east side of the beautiful Brule, a cluster of twenty or more bubbling springs distributed through a small irregular basin area, their waters draining to the river by means of a small stream. The spring nearest the river bank is known as the "Blue Spring".

Some of these interesting springs are as much as five feet in diameter. The basin has been riprapped with cobblestones. The one near the river bank has been entirely walled in with stone. This is the "Blue Spring", and is about the largest of the group.

This particular spring is of exceptional interest. At regular intervals of about fifty seconds it almost ceases bubbling, then it shoots up a large volume of darker sands.

As a rule the sand at the bottom of the springs is of a bluish-grey color and from which they obtain their name. One or two have white sand bottoms.

These springs have long been known to the Chippewa Indians of the Lake Superior region. The Brule or Burntwood River was an Indian water trail from Lake Superior to the St. Croix River.

These springs were regarded as "mystery" or "spirit" springs, possibly because of their color and bubbling. The one known as the 'Blue Spring" particularly recieved their regard and offerings. A spirit or demon was supposed to dwell in its depths, and the intermittent bubbling was thought to be evidence of his presence or anger.

Seymour January, the oldest Chippewa Indian resident of Douglas County, now living at Solon Springs and nearly a century old, says that "the Indians called the springs mage-manido, meaning 'bad god' or 'the devil' and used to make offerings of tobacco and wearing apparel to the spirit demon."

At one time an Indian woman was washing clothes at the point near the river where one of the springs has the irregular eruptions. She had a papoose strapped on a cradle board standing near the spring. She went back to her wigwam for something and on her return the child had disappeared. She finally found it at the bottom of the spring dead with a large hole in its head."

(By the Editor)

Throughout Wisconsin are many other springs to which it was once a custom of Wisconsin Indians to make similar offerings. Among these are the once large spring on the shore of Lake Poygan from which numerous bone, stone and other implements, now in the Oshkosh Public Museum, were removed, and the Vita Spring at Beaver Dam which yielded other old Indian offerings. A spring on the Beaver Dam River south of Beaver Dam which yielded some brown chalcedony disks, the once fine Blue Spring near Palmyra, the Silver Springs in Kletszch Park at Milwaukee, certain bear-inhabited springs on the Menomonee Indian Reservation, a "medicine" spring in the University Arboretum at Madison and many others whose history or story has been recorded. Springs, some of the Winnebago believed, were the "doors" through which the spirits of animals entered the spirit world.

SOME INDIAN MYTHS ABOUT IRON

Walter Bubbert

My interest in iron was originally aroused by Wisconsin's position in ore production under a program of planned defence, particularly aroused by the Iron Mound at Black River Falls, in Jackson County, in west central Wisconsin, to which locality the Indians are reported to have once resorted, at least to a limited extent, for this iron material.

No doubt other iron sources in the state, such as those at Baraboo and Mayville, and where iron ore was later mined by white men, were also known to them.

The prehistoric American Indians made a considerable use of native iron for implement and ornament fabrication and for other purposes. Use was made of hematite, limonite, marcasite, pyrite and other iron minerals.

"Another metallic substance much used by both the mound-building and the non-mound-building aborigines was the variety of iron ore known as hematite. This mineral, which varies greatly in physical properties, especially in color and hardness, was used not only for the manufacture of implements and ornaments, but for producing paints and pigments of red, brown and yellow tints."

"In some localities, as in the coal measures of southeastern Ohio and in West Virginia, hematite was available as a surface or subsurface deposit. Elsewhere, as in the Iron Mountain district of Missouri and in the vicinity of Marquette, Michigan, the aborigines conducted mining operations.

"The most noted prehistoric hematite mines are located in Franklin County, Missouri, where tortuous drifts were driven to considerable depths into the deposits of hematite and allied iron oxides."*

* The Mound-Builders, H. C. Shetrone, p. 70.

The Indians had legends, myths and superstitions about iron and iron sources. A few of these have been recorded.

In the vicinity of the Penokee Range in northern Wisconsin there was believed to exist a large rock known as "the lodestone", a stone of magnetic iron which both the Indians and whites of that region believed to possess certain mysterious properties. It acted as a "magnet" drawing to itself Indian victims, who disappeared and were never again heard of. A Dakota (Sioux) war party, which was preparing to strike a Chippewa village, was thus once totally destroyed.

An Indian legend about iron, obtained several years ago from "Uncle John" Satterlee of Keshena, states that some Menomini Indians believed that iron particles and formations were the stones from fireplaces in the sky world which are cast out after being used in fire pits and fell to earth. Being still hot they were what we know as meteors and when they fell they left a bright trail in the sky.

Among other "medicines" in an old animal-skin medicine bag owned by an Adams County, Wisconsin, Winnebago, was a small piece of meteoric iron. The owner said it was a "powerful" medicine. It had been obtained in Iowa.

A legend of the Klickitat Indians concerns the Willamette Meteorite, said to be the third largest meteorite that has been found in the United States. It was discovered during the summer of 1902 on the spur of a hill in the hills near Willamette, Oregon. It is now in the American Museum of Natural History, in New York City. It is composed of 91.65 per cent native iron, 7.88 per cent nickel and small amounts of cobalt and phosphorus. Its dimensions are: Length 10 1/3 feet, extreme height 4 1/4 feet, width 7 feet, circumference at its base 25 1/3 feet. Its weight is 31,107 pounds.

The Klickitat Indians called it Tomonos, meaning that it came from the moon and considered it a sacred stone possessing magical powers. Before going to battle the warriors would go to it, there wash themselves and dip their arrows in the rain

water which collected in the deep basin of the meteorite, believing that this would insure their success and safety in their warfare. The young Indian men, when initiated into full duty as tribal warriors, were sent on the darkest night, up onto the hill where Tomonos lay.

Indians made occasional use of meteoric iron which they found. In Wisconsin there was found a socketed spearpoint which had a small pin of meteoric iron in the rivet hole in its socket. The Indians also used hematite and marcasite in implement and ornament making. Ochre and hematite were also used in painting faces, painting human bones, and painting implements.

METEORS

The Menomini name for meteor or falling star is tshig kwan.

"When a star falls from the sky, it leaves a fiery trail; it does not die, but its shade goes back to the place whence it dropped to shine again. The Indians sometimes find the small stars in the prairie where they have fallen. They are of stone and are round, and four or five small points projecting from the surface." (14 Rept. Bureau of Am. Ethnology, Part 1 Menomini).

Colors were symbolic

Red obtained from hematite expresses life, heat, blood, fire. Yellow from ochre is an "earth' color. It stands for earth and its products. It is sometimes used with red.

ARCHEOLOGICAL NOTES

The annual meeting of the Society for American Archeology was held at the University of Minnesota, Minneapolis, Minnesota, on May 9 and 10. Meeting with the Society was the Central States Branch, American Anthropological Association. Interesting programs were offered by the organizations. The annual banquet was held on Friday evening, May 9.

The Wisconsin Academy of Sciences, Arts and Letters, the Wisconsin Museums Conference and the Wisconsin Folklore Society held their annual joint meeting at the Milwaukee Public Museum on Friday and Saturday, April 4 and 5. Excellent programs of numerous papers were offered by the three societies. On Friday evening the Miwaukee Public Museum entertained the members at a reception and smoker. Thirty-five Wisconsin museums were represented at this meeting.

Charles E. Brown Honored

The Illinois State Academy of Science held its annual meeting at Northwestern University, Evanston, Illinois, on Friday and Saturday, May 2 and 3. Meeting with the Academy was the Illinois State Archeological Society. The meeting of the Anthropology Section was held on Friday, F. L. Barloga, of the Peoria Academy of Science, being the chairman. Dr. J. B. Ruyle, Champaign, president of the Mississippi Valley Federation of Archeological Societies, was among those who presented interesting papers. At the anual banquet held at the North Shore Hotel, the Messrs. Charles E. Brown, Dr. Don Dixon and Dr. J. P. Ruyle, were honored by being presented with gold medals for their services to Midwest archeological science.

At the May, 1941, meeting of the Society a resolution which reads as follows was adopted. The intention to add such a By-law was announced at the April 1941 meeting.

> Section 9. The President shall annually appoint an Editorial Committee of three to edit and publish the Society's organ, The Wisconsin Archeologist. The chairman of this committee shall bear the name of Editor.
>
> The Wisconsin Archeologist shall be issued as an Annual volume with four quarterly numbers to the volume.

President Miller then appointed the Editorial Committee to hold office until March 16, 1942, as follows: Editor—Secretary Robert B. Hartman, Associate Editor—Robert Ritzenthaler and Treasurer G. M. Thorne.

The Archeologist will be published in March, June, September, and December.

Mr. Richard Walter Moore, 2372 N. 1st Street, Milwaukee, Wisconsin, was elected an Annual Member at the May meeting.

Do not forget to get as many memberships as possible during the summer as the George West life membership will be awarded at the September meeting.

DEATHS ANNOUNCED

Mr. Edward F. Richter, Milwaukee

Mr. Edward F. Richter, Milwaukee, a veteran member of The Wisconsin Archeological Society, died on Monday, April 14, after an illness of several years. He was at the time of his death a member of its committee on Fraudulent Artifacts. Because of his deep interest in archeology and his long service as an officer, was well liked by every member. His loss is greatly deplored.

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The Wisconsin Archeologist

Vol. 22 | September, 1941 NEW SERIES | No. 3

Alphonse Gerend, M. D.

Milwaukee's Midsummer Festival Indian Village

Indian Mounds State Fair Park

General Aspects of Field Research For Surface Finds

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Accepted for mailing at special rate of postage provided for in Sec. 1103
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Milwaukee, Wisconsin

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New Series

ALPHONSE GEREND, M. D.

Dr. Alphouse J. Gerend, whose medical talents were matched by his deep interest in Indian lore and his love of humanity, passed away on Thursday, August 7, at the Veterans' Administration hospital at Wood, Wisconsin.

He was a charter member of The Wisconsin Archeological Society and in the course of years contributed a large number of papers and articles on Sheboygan County archeology to its quarterly publication, The Wisconsin Archeologist, and to Sheboygan and other Wisconsin papers.

Dr. Gerend's interest in archeological research went back to his boyhood when he began the making of a collection of stone and metal implements and pottery vessels from the then rich Black River Indian village site located along the Lake Michigan shore south of Sheboygan. He also investigated some Indian mounds in that region. In later years he extended his researches to other parts of Sheboygan County and to adjoining Fond du Lac County, publishing the results of his labors in The Wisconsin Archeologist and the Sheboygan Press. His collections he presented to the Sheboygan County Historical Society and the State Historical Museum, and he also contributed frequently to the Milwaukee Public Museum.

His vacations were spent among the Wisconsin Indians in Forest County and at Skunk Hill in Wood County, where he became well acquainted with the Potawatomi and Winnebago residents of these regions. Here he made noteworthy collections of ethnological and historical material which is preserved in the manuscript and museum collections of the Wisconsin Historical Society.

Dr. Gerend was a graduate of the school of medicine of Marquette University of Milwaukee. Upon completing his medical training he practiced at St. Cloud, Cato and Milladore, Wisconsin. At the outbreak of the World War he was commissioned a first lieutenant being connected with the 86th medical detachment in Texas."

In 1929 he was engaged by the town board of Deer Isle, Maine, as the town physician. His practise on this tiny Atlantic seaboard island was highly regarded. When he was forced to relinquish his duties there because of ill health its residents begged him to remain. He administered to the poor without charge receiving as pay only the spiritual satisfaction that comes to those who help their fellow men. Even after his return to Wisconsin he prepared and sent back prescriptions to some of his patients."

While in Maine Dr. Gerend found the time to engage in archeological and ethnological investigations on Maine sites and among the Indians of that state. While a patient at the Veterans' Administration hospital he was engaged in preparing a paper on the Red Paint prehistoric Indians of that state.

In 1926 Dr. Gerend was honored by The Wisconsin Archeological Society for his anthropological researches by the presentation of the Lapham Research Medal.

Dr. Gerend was born at Sheboygan on September 12, 1879. He was buried in Calvary cemetary at Sheboygan with military rites by the members of Prescot-Bayens American Legion Post.

Members of The Wisconsin Archeological Society throughout the state greatly deplore the los of this devoted co-worker.

MILWAUKEE'S MIDSUMMER FESTIVAL INDIAN VILLAGE. 1941

By Mary M. Vandenburgh
For The Wisconsin Archeologist

The drum beats - - - - and the dancers, old and young, step forward, when the double-headed, Woodland Indians' drum, suspended on four poles (each pole set in the ground on a cardinal point of the compass) is struck. The TUM-tum-tum-tum, and the singers' clear voices rise through the air to the blue sky, then they begin the dances their father taught them.

On and on, the singers chant in harmony with the heart throbs of the earth; chanting their prayers the Great Mystery, so that he might know his children were here before him.

As the drum throbbes louder, a given signal is sounded for the dancers to join in.

Over there, in the southeast "corner" of the dance circle we see a tall, muscular Indian dancing as if he had co-ordinated all his faculties in one grand symphony of attention and then released his emotions through the motions of his body.

There is no telling what might be pasing through his mind, and then expressed in his dancing, but it seems to be of the common thoughts that guided his forefathers' lives, and which is the background of his way of living. A few which could be: reverence for all things fine, bravery, and honesty.

Now, on the west side of the dancing circle is the proud, prancing figure of a "cock-rooster" brave. He wears on his head the headdress of his people, the Potawatomis, what we call a "roach" but is called a "headdress" by the Woodland Indians. It waves with each step he takes, and an eagle feather spins with the wind. Over his whiteman's clothes he wears a beautiful beaded vest, breech clout, and carries in one hand a

magnificiently beaded bag, and occasionally waves or points out an imaginary enemy with his eagle-wing fan, the butt of which is wrapped in buckskin with a thong hanging down, while he dances. All the time his horse-hair anklet covered feet beat a modern jitterbug rhythm, to the ancient drum of his fathers.

Over there is a fine old squaw dressed in a beautifully trimmed white buckskin dress, carefully and quietly step, stepping her way around the circle with the others; perhaps thinking of the days her people could roam the forests at will, hardly disturbing the calm of the forest, the only know movement being the flight of a bird from tree to tree.

A tall brave begins the Snake Dance. All hold hands as he leads them, winding in and out through imaginary trees, rocks, into a circle, and out, all to the tune and words of "Sha-sha sho-nee", a monotonous, yet soothing tune.

Jimmy Link, the clown of the village, from Tripoli, Wisconsin, next gives an exhibition of the Pipe Dance. Holding a pipe in his hands, he tries to outguess the drummers as to when they will stop, or when they will quicken the beat, and vise versa, all to the accompaning shouts and stomping of the bells of the Potawatomi onlookers, urging their favorites on.

The dances are based very much on the Indian's life. It is one way he can express his inner-most feelings.

Beginning at 11:00 o'clock in the morning, stopping for meals, they danced every hour, presenting about five dances on a program, some of which were:

Feather Dance,	Friendship Dance,
Snake Dance,	Two-step Dance
Tomahawk Dance (solos),	Pipe Dance (solo)
Squaw Dance,	Corn Dance.

Several songs were sung to the accompaniment of the drum before the dancing started, to get an audience, and to start a wild rhythm thumping on the drum, felt by the near-by dancers.

The Indian woman was not only the originator of the arts among the native Americans, but she has been the zealous perpetuator as well. Let it be weaving, decorating, beadwork, the skill is with the woman.

Miss Able, in charge of the Indians, and the lady who made the arrangements for this group's appearance at the Indian Village, was in charge of selling the handicraft made by the Indians.

Some fine beadwork was represented in the form of flags, minature moccasins, rosettes, dolls, all souvenirs which could be pinned to a coat, jacket, or dress. Also some minature tom-toms, bows and arrows, and full-sized moccasins with dainty beadwork, and small beaded bags were available for sale at a nominal cost.

One white man of high importance in the Indian Village was Towne L. Miller. He had general charge of their activities, announced the dances on the program, the last day was official chef in charge of the main meal and turned out a prize stew, and generally kept them happy. Besides all that—getting a "sunburn-effect" on his face, mostly the nose.

Another favorite pastime of the Indians at the Midsummer Festival's Village, of course, was eating; from the tallest brave to the smallest papoose. Plain, everyday food was magically changed into delicious food. Common biscuit dough was kneaded and dropped into a frying pan and fried in deep lard, and turned into "fry-bread", or called "squaw bread" by the Indians, which they made in the form of doughnuts an dsold for five cents.

Don't be surprised if a joking young man should ask you to have breakfast with them the following morning, for they are going to have dog meat (bacon), and come to supper, too, they will have buffalo meat (beef)!!

Little "Porky" Waubiness (2-year old Potawatomi) has a nose like a hound for food. At the foot of a tree several packages were placed. One contained cookies; yes----Porky made a bee-line for that package.

Also, several games were played. One being what we call "Button, button, who's got the button".

And so the day passes with laughter and play, eating, jokes, and dancing.

The true story at sometime will be realized, of a race that knows it is equal to any other, and has not yet given up the fight. It is the ambition often baffled, often discouraged, never quite lost, of the educated young people, of the old men looking down the years from their memory of past days.

They shall learn the white man's way and devices, master his machinery, his skills, and—still be Indians.

INDIAN MOUNDS STATE FAIR PARK

Several years ago, I was informed that there were two Indian mounds on the grounds of the State Fair Park, and, being interested in antiquities went out to see them. I found them in what was then an unused part of the grounds and, as it seemed, in a location insuring preservation. Both were conical mounds. I understood there were originally four in the group, but two had already been destroyed.

This last spring, it was rumored that the improvement in the State Fair Park had advanced to such a stage that the two Indian Mounds were in the way. It was suggested by someone that they are or at least one of them should be removed to another locality. Of course, if it could be removed once, there is no reason why it could not be removed again and again until finally it might be put on wheels and so moved from place to place as occasion required.

On a recent Sunday, I visited the State Fair Park to see the two mounds. The present state of their "preservation" is interesting to say the least. They are probably about fifty feet apart. The one, on which the marker of the Wisconsin Archeological Society is placed, is located on a concession. This concession features a narrow guage railroad with small cars for children to ride in. The railroad runs from the station out to the mound, around it and back to the station. Where the railroad goes around the mound, the builder kept the road so close to the mound that a portion at the base of the mound had to be removed. The portion removed extended from the edge of the mound in about two feet and the inside cut is about one foot high. This extends about one-third of the circumference of the mound,. There was room enough to have kept the tract away from the mound. The concession is inclosed by a fence which separates the two mounds. Anyone wishing to visit this mound and read the inscription on the marker, can do so only by the courtesy of the concessionaire.

The other mound is in the rear of a rather dingy looking shed and there is no path of any kind to it. One third of this

mound nearest the shed, has been removed, apparently when the shed was built. The rear of the shed, being rather secluded, is the resting place of various kinds of rubbish.

The plight of these mounds seems rather tragic—the tragedy of the Indian's handiwork following the tragedy of the Indian himself. Scattered through all the books on American history are found the records of his tragic fall from the time in 1623 when Massasoit sent food to the starving Puritans down to 1877 when Chief Joseph led his starving band of Nez Perces from the Wallowa country in Oregon to the Bear Paw Mountains, Montana, where he thought he was safe in Canada only to find that he had stopped his journey thirty miles too soon.

There are many other tragedies in our history such as, for instance, the tragedy of the forests. Enough regarding their destruction has been written that not much need be said here. Suffice to say that not many years ago, it was the custom in many places for loggers to simply take those logs which were free from limbs, leaving the whole top of the tree to rot or burn as occasion happened. Then there is the case of the passenger pigeon. We are told that they were once so numerous as to darken the sky. They were killed for food, for sport, for market, with guns, nets, traps until they suddenly disappeared. Lastly, there is the buffalo. The great herds must have been a spectacle to behold. A comparatively few were killed by Indians and white men for food and clothing for their necessary wants: but many were killed simply for sports, some for their tongues only, and some simply for lust of killing. The greatest destruction, however, came from market hunters killing solely for their hides. The English army is said at one time to have used buffalo leather almost exclusively. With such a market, the herd disappeared.

However, there is another side to all these tragedies. If it was ordained that the white man was to thrive on the continent, then the power of the Indian had to be broken, for there was not room for the white man with his cutlure and the Indian with his. Likewise, the forest had to be cleared where

necessary, and the fact that large sections of forest were needlessly destroyed does not alter the fact. The case of the passenger pigeon is usually mentioned in a mournful strain, but the passenger pigeon could not be tolerated today as in former times. Think of the plight of a farmer whose grain field should be visited by such a flock. Then there is the buffalo. The principal home of the buffalo was formerly known as the Great American Desert. At present it supports a great population. If the buffalo herd had not been destroyed, the Great American Desert could not have been settled and we should not now have our "Dust Bowl." The same may be said of the vast number of Indian remains. A large number of the finest ones have been needlessly and wantonly dstroyed; but a still greater number removed for necessary improvements.

Now there is still another view of the picture. The statement has been made that there are nearly or about the same number of Indians in the country as there were at the time of the discovery. Such a statement can be only superficially true. If, by Indian, only full blooded Indians are meant, then there are not nearly as many Indians as at the time of the discovery, for a large number of "Indians" have a strain of white blood in them. If the statement is changed to read, "There are nearly as many people with Indian blood today as there were at the time of the discovery", it falls for short of the truth; for there are a vast number of white Americans who have a strain of Indian blood in their vains. Some are very proud of the fact, as for instance, the descendants of Pocahontas. The marriage of Pocahontas to a white man is only one example of the union of an Indian and a white in colonial days. If the exact number of descendants of such couples could be enumerated, the number would be surprisingly large. Such being the case, the Indian race has not been exterminated and is not being exterminated; it is only being assimilated. Therefore future generations of Americans, when looking at Indian remains may be seeing the work of their own ancestors. The forest can be replaced so far as necessary by the use of time and care. The passenger pigeon is gone forever with no great loss except a sentimental one. The mystery of his disappearance gives a touch of glamor

to the case. The buffalo came near to extermination, but fortunately a few individuals were saved. Today they have increased to such an extent as to insure their continued existence and we have in them a living memento of Ancient America as a complement to the inanimater relics of the same period.

The case of Indian earthworks is different. Unlike the forests and the buffalo, their numbers cannot be increased. Once a mound is destroyed it is gone forever. The rivers were the great natural highways of the Indians, and where two streams met was a natural location for a town, and near these towns the Indians erected some of their greatest monuments. Unfortunately, there were also the locations the white man coveted and occupied. The Indians were driven away and their works destroyed. This is the case all over the country, but our interest is especially centered in Wisconsin.

At the present time our society, owing partly to circumstances beyond our control, is unable to do much as a group in an active way and I think therefore it is a good time to ask a few questions and suggest a few answers.

In the first place is the question, "What is our function"? The ready answer is, "To record and preserve Wisconsin antiquities". To record all Wisconsin antiquities? Yes, certainly. To preserve all Wisconsin antiquities? Think a minute. There were originally several thousand Indian mounds in Wisconsin besides all the inclosures, intaglios, garden beds, etc. There are left a much less number but they would probably still run into thousands. To preserve them all is manifestly impossible, but if possible, would it be desirable or necessary? I think most archeologists would agree with me that it would not be. What then should be preserved? The number of different answers to this question might be nearly equal to the number of answers given. I think it is a question that should be raised and discussed and an answer agreed upon and that answer should become the policy of the society. Of course any goal that should be set up as desirable would be far beyond our ability to attain: but that is no reason why we should not set it up.

It seems to me that one reasonable goal at which to aim would be the preservation of such remains that students of the future would be able to see in its original state, at least one specimen of each of the different types and varieties of all Indian earthworks in the state. In the formation of such a program the first step would be to determine the number of different varieties of earthworks in the state and their character. The Wisconsin Archeological Society has records of nearly all the Indian remains originally existing in the state; the few not recorded being probably only duplicates of those recorded. These records cover nearly the whole number of mounds originally in existence. A survey of these records would tell us the number and variety of effigy mounds. How many and what inanimate forms? A further study would tell us how many and what forms still exist. There are at present a considerable number of mounds preserved, it is hoped permanently. The number of different forms include in these can easily be ascertained. A comparison of the list of effigies and other special forms preserved with the list of those still in existence but on private property, would give us something to work for. Of course, it would be desirable when an effigy is preserved to also preserve the whole group in which it is situated.

It might be well to state here that there is a small conical mound preserved in Kletch Park on the upper Milwaukee River. I am informed that it was originally an effigy but was excavated and vandalized and finally restored into a conical mound. Unlike the polliwog, which sheds its tail and acquires legs, this mound shed its tail and legs also.

In writing this article, I do not wish to be understood as advocating the wanton destruction of any mound or other earthworks. On the contrary, anyone in possesion of land on which a mound or group of mounds is situated should be encouraged to preserve it by all means. Communities should be educated to the fact that a well preserved group of mounds near a town is an asset to the town, but the function of the Wisconsin Archeoloical Society should be especially to preserve at least one specimen of each type of effigy mounds, no matter in what part of the State it may be.

Another question worthy of consideration is the manner of the preservation of antiquities. If we are to work hard to secure the permanent preservation of the mound, we have a right to see that its preservation shall remain permanent, and it seems that simply erecting and unveiling a marker does not insure such permanance. How can we gain resonable assurance of the permanent preservation of our mounds? This brings up the question of ownership.

A cursory examination of available records of mounds now preserved shows that their ownership falls into three classes: first, such mounds as are on hand belonging to the state, as for instance, the mounds at the State Fair Park. These mounds belong to the people of the state; and they can cause them to be preserved, or to be destroyed, or to simply disappear by neglect. Second, mounds on property belonging to various societies patriotic, fraternal, religious, etc. An example of these is the fine "turtle" mound at the Boy Scouts' Camp on Silver Lake. Over such mounds the people of the state have no control and they are safe only so long as they are considered a desirable feature by their owners. If the owners institute some activity which necessitates the erection of buildings or other improvements near the mounds, the natural growth of said activity might necessitate such expansion that the mounds would come to be considered a nuisance to be removed. Third, a large number of mounds and groups of mounds on private property are considered preserved because the present owner is favorable to their preservation, and has promised that they shall be preserved. A succeeding owner may have different views. If the owner of a mound is sincerely desirous of its preservation, it should be comparatively easy to secure his consent, in writing, to its preservation by the state. Such an arrangement, when duly recorded, would insure its preservation.

All mounds and other monuments of archeologic or historic nature should be under control of a man or committee of men favorably interested in their preservation. If such man or committee could be chosen by either The Wisconsin Archeo-

logical Society or the State Historical Society or both, the right men could be kept in control. Such committee should have complete control over the aforementioned monuments to the exclusion of whoever might be in general authority over the grounds on which they are located. The committee could then lay down a rule that no building or other improvement should be made within a certain distance, say at least twenty-five feet, from any mound. They could also cause any restorations that might be necessary to be made by some one competent to do it correctly. It should also be understood that such mounds are to be preserved inviolate. It is not necessary that any scientific body should excavate them for data that may be obtained equally well from other mounds whose situation makes their preservation impossible. A mound that has never been opened has a certain aura of mystery that adds to its attraction. This attraction is not always to the good, however, for it is the root of much of the vandalism from which the mounds have suffered.

Any treatise on Wisconsin Archeology that did not mention Aztalan would be incomplete. As usually spoken of, Aztalan consists of a rectangular tract of land on the west side of the Crawfish River near Lake Mills, which was formerly enclosed by an earthen embankment. The whole work, however, seems to have included a smaller enclosure on the east side of the river, besides numerous outlying mounds, etc. It was by far the most important Indian monument in Wisconsin. Today, it is not only the most famous monument in Wisconsin, but one of the most famous in the U. S. There has been some agitation for its restoration which finally led to the acquisition of half a dozen of the outlying mounds. If we could have Aztalan in its original condition, we should have something to arouse our pride; but, alas, in the whole Aztalan area there is not a single mound, embankment, or Indian work of any kind that exists in its original form. Probably the most imposing feature of the whole work were two truncated mounds located in the two west corners of the large enclosure. Today about all that remains of them is the ground on which they stood. Now if it is desirable that we should preserve a specimen of each type of

mound, then we should have a truncated mound, and, notwithstanding the loss of the Aztalan mounds, we could still have a mound of that type preserved, for I believe there are two or three such mounds in the southwestern part of the state. I have been told that one is very large and well preserved. I think that it would be desirable if ever possible to acquire that mound and its accompanying works if there are any.

Finally, to return to the mounds at the State Fair Park, I would urge all who can do so to visit them.

Editor's note:

Walter Bubbert, chairman of the State Mound Preservation Committee and Supervisor Frederick Heath, chairman of the County Mound Preservation Committee, will investigate these two mounds at State Fair Park, West Allis, Milwaukee. It is hoped that they will prevail upon those in authority to put these mounds in better shape. This matter is receiving our atttention. We urge our members to report any irregularity which may be noted with the mounds located near them so that we may take the necessary steps for their preservation.

GENERAL ASPECTS OF FIELD RESEARCH FOR SURFACE FINDS

Wilton E. Erdman

INTRODUCTION

To professional archeologists, the topics here presented will be purely elementary, but to those who have never or seldom gone out on the field, a few valuable points for finding relics will be emphasized. The territory for archeological research in America is extremely large, and due to the absence of funds in most states, it is up to the amateur to be informed regarding a few fundamental details in gathering information, as well as relics, which may be turned over to the professional to survey or scrutinize. Men who spent years studying Indian Antiquities are as much concerned with the information collected as they are with the relics found. The professional archeologist is the one with whom final decisions rest; yet, due to the scope of the subject matter, the amateur can provide a service of incalculable value. (It might here be mentioned that the professional archeologist derives his livelihood and contentment, if so be his lot, delving into antiquities; on the other hand, the amateur secures little or no pecuniary gain but derives fascination, satisfaction, an education, and the benefits of having a pleasurable hobby; also, what is play and recreation to the amateur may be work to the professional.)

QUALIFICATIONS FOR SURFACE RESEARCH

Some might ask, what are the qualifications in order to successfully carry out surface research? Many persons have seen relics in public and private collections and wonder where and how such relics of past civilizations are found upon the surface of the ground today. The qualifications are really meagre. All one needs is the time, transportation money, some old clothes, and *know how to go about it*. Many people know how to find relics on the field, but through various handicaps—physical, financial, or otherwise—have to content themselves with a book knowledge of Indian antiquities rather than engaging in personal, field research. Yet, the joys of a week

tramping the fields finding specimens is equivalent to the joys received from a legacy of some forgotten uncle. Relics found by the individual, himself, mean more than collections purchased or shown in a book written by another. They become a part of him and each one brings memories of some pleasant experience. The basic qualifications are really meagre, and as for the rest, the author will attempt to elucidate in the following pages how one can easily find relics,—including elements, proceedure, and significance of such finds.

PRELIMINARY SURVEY

If one is going to be successful—especially in new territory—a preliminary, mental survey of the locality to be covered should really be made. This preliminary survey should be in the form of a mental preparation of the sites to be covered. The history of Wisconsin—particularly Indian history—and the specific history of the locality under consideration for a surface survey should be examined. The old Indian trails, local Indian wars and disputes, known camp and village sites, incidents in the life of pioneers and traders etc., can all give a wealth of material and shed some light on where to find relics. If old settlers still live in the community chosen for study, question them about the habits, wanderings, exploits etc., of the Indians they knew by experience. Many an old settler can give astonishing revelations.

Next, the topography of the locality chosen for a survey should be studied. In most southern counties of Wisconsin, the U. S. Geological Survey, (Dep't of Interior, Topographic Maps of the United States) can furnish valuable maps. These maps are of valuable assistance because they furnish conventional signs relative to culture, relief, and water. Due to the contour lines etc., one can almost take a draftman's compass and mark campsites with a circle to a certain degree of accuracy. It is hoped that the United States Government will soon complete this important work so that archeological research might be made easier and not retarded. The key map to show the extent of the U. S. Geological Survey can be obtained from the U. S.

Geological Survey Dept., Topographic Map Section, Washington, D. C., for the asking.

In northern Wisconsin where the U. S. Geological Survey is not completed, however, one will have to resort to maps privately published but which show the county roads and section lines (Such maps, as well as some plat maps, are published by W. W. Hixon & Co., Rockford, Ill). The original plat maps or land sales maps, if such are available from the county seats, can also assist one greatly in determining locations and sites. In some counties, plat maps are published periodically to show the sequence of land ownership and can be obtained from the county clerk or the registrar of deeds. Frequently, these plat maps go so far as to note 20 acre plots. With a study of the surface fencing upon the ground and the questioning of farmers, locations and ownership of sites can be easily determined.

Lastly, one should find out what has been discovered and written by professional and amateur archeologists in relics, cultures, etc., concerning the region selected. This information can be secured from the various Milwaukee Public Museum Bulletins, the Wisconsin State Historical Bulletins, the Wisconsin Archeological Bulletins, and other Wisconsin museum publications in libraries. The specimens on display in the Milwaukee Public Museum and other museums of Wisconsin can also be studied for material applicable to the area considered.

A preliminary survey gives one some assurance that Indians lived or did not live in the locality chosen. If one can be positive where the Indians lived, one can be certain to find relics.

A point to bear in mind by the amateur is that the present-day research worker is realizing, more and more, the value of concentrated, local research rather than a divided or scattered search in many regions for relics. It is better to concentrate on local territory or specialize in one territory, if posible, where one is acquainted with the people and the farmers rather than rambling to distant parts where conditions have to be studied over again. Besides, a complete collection from one

locality means much more than a jumble of specimens found all over the United States. The only time diversified collecting is of greater value than concentrated, local collecting is when the collector specializes in one item. For instance, the recent, masterful work of Mr. George West on Indian Pipes (Milwaukee Public Museum Bulletin, "Tobacco, Pipes, and Smoking Customs of the American Indian". Vol. 17, By George A. West, Pt. 1 and 2) covers a wide portion of the United States and the result is successful. Yet, for the average amateur (with limited funds and time) restricted, local research is the best. Specialize and your rewards will follow you down into peretuity.

PHYSICAL PREPARATION

The extent of physical preparation is naturally dependent upon the length of time one is going to be out on the field, the climate of the region--seasonal or daily weather variations--the demands of the topography, and the object in view. If the time allotted for a surface survey is short, all one needs is some old clothes, including a pair of boots for wet fields. A handy implement is some old broom or mop handle; it might save the back from too much bending by putting a metal hook at the end. With this device one can pull up stones that appear without bending over. Should the time allotted be a week or two in some isolated region, then food and camping equipment must be taken along. The kind of transportation to be used to get to the sites must also be decided upon. Automobile, train, a canoe or boat, horse, or an individual's legs may be the means of transportation. The last thing to include in equipment is a quantity of boxes or envelopes in which to store finds and some scrap paper or standardized index cards on which to jot down findings and data. A camera, campass, measuring tape, district map, notebook and pencil are also convenient accessories.

The author has confined himself, primarily, to field, surface research for relics and not for the excavation of mounds. No one has the right to dig into mounds unless trained or qualified to do so. The monuments left by prehistoric civilizations should not be destroyed by the novice or untrained hands be-

cause the technique of mound excavations demands specialized treatment and skill as well as more equipment*. All mounds discovered should be recorded and the proper Wisconsin State authorities notified. If they are to be immediately destroyed by a new roadway or by the commercial removal or excavation of the surface soil, the amateur might stake out the site, take measurements, excavate, and photograph skeletons and other objects **in situ.** Amateurs should excavate only as a last resort or unless they have received special training or instruction from a trained archeologist.

WHEN CAN ONE ENGAGE IN SURFACE RESEARCH WORK?

The person not already familiar with finding relics on the field will probably ask the question **when is the best time of the year to go out looking for Indian relics?** The answer is the spring of the year and on some plowed field that was plowed in the fall. The rain and snow during the winter and spring and the freezing and thawing bring the specimens to the surface and all one has to do is to pick them up. Get out on the plowed field in the spring—choose some field plowed in the fall so that it was exposed to the elements during winter—just before the farmer seeds it and if any indications of prehistoric habitation prevail, they will usually soon be discovered. The author has found as many as a dozen arrowpoints and other artifacts in a few hours on a favorable field.

It isn't always necessary to wait for the spring, however, in order to find some relics. If the snow is off the ground and the frost is sufficiently gone from the surface so that the specimens can be released, relics might still be found. The author's record book shows that finds were made in all months of the year depending upon the weather of specific years. Artifacts have been found upon plowed fields, stubble fields, corn fields, washouts in pastures, river banks, on the shores of lakes,

*Wis. Arch. Vol. 6, No. 2, p. 48, Archeological Field Methods in Wisconsin, W. C. McKern.

Also: Wis. Arch. Vol. 12, No. 1, p. 1, Archeological Research in Wisconsin, Earl H. Bell.

and also in vegetable gardens. If one knows his sites, one can almost always find some relics as long as the snow is off the ground and the ground isn't frozen. During the mild winter weather of 1931, the author was out looking for specimens on Christmas Day. For a Christmas present, he found a beautiful white drill and a number of arrowpoints. Probably some sort of an archeological Santa Claus had visited the site the night before.

WHERE ARE RELICS FOUND?

The question **where are relics found** is answered by finding out where the necessities of life did abound. Where there is today or was in the past an abundance of food, water, clothing, and shelter was the most likely place for an Indian of the past to camp. Water brought the Indian camps near rivers, lakes, or springs; it was necessary for cooking, drinking, and bathing, as well as serving as an important transportation medium for the canoe. Besides, wild animals also needed water, and near the drinking and living haunts of animals—like the deer, muskrat, and beaver—and the game fish and fowl proved the best campsites for the Indian. The junction of river tributaries also provided terminal points for the water transportation in use. Even the important, known campsites on the famous trails throughout Wisconsin are near water facilities. Therefore, water was really a most important consideration.

Food and clothing frequently went hand in hand for deer and other fur bearing animals meant food and clothing together. A greater share of the Indian's clothing came from animals and where animals were plentiful, the Indian hunted. Good hunting sites, therefore, should reveal Indian relics.

Shelter enters into the problem when one considers that Indians always looked for protected spots to pitch their tents. Ravines, valleys, slopes on hillsides, and clearings in forests afforded refuge from wind and frequently seclusion. During the winter months, the Indian probably selected protected spots from the wind; during the summer months, he may have selected sites that would give relief from the heat.

The visibility from certain sites was also taken into account if the Indian anticipated lurking foes since he could be warned of approaching danger. If a site could afford some seclusion and still permit the occupants to foresee enemy canoes going up or down stream, a surprise attack could be forestalled.

The necessities of life, therefore, generally determined in the past where campsites were to be located and are now to be found. The finding of stone relics only upon a field does not always mean that it was a campsite. The only concusive evidence is the finding of potshreds, charred ground and charcoal bits to show the existence of fires, and the debris of refuse pits. On a workshop site, one might be able to pick up baskets or boxes of flint flakes and sometimes find other relics. This is due to the fact that most of the finished pieces were carried away for use elsewhere. On a battleground site, one might find a good many arrowpoints, celts, scalping knives, and spears which yield evidence of the conflict that took place hundreds of years ago; yet, campsite material might be entirely lacking.

According to Mr. Charles E. Brown, many campsites in the past so designated will be more accurately labeled in the future as village sites. A campsite seems to imply a site where only a few Indians pitched their tents and the time they lived there a brief period. On the other hand, the village site was a more permanent location chosen and was more extensive in population.

HOW TO LOOK FOR ARTIFACTS

Now taking the thoughts mentioned and crystallizing them, how should one go about finding the relics that are strewn on the fields? As was suggested before, the plowed field which was plowed in the fall and was exposed to the elements during winter is the ideal site. Next, taking the topography of the locality into consideration in respect to providing the necessities of life as determining campsites, a plowed field near some stream, lake, or spring should bring results. The first thing that the author looks for is evidences of flint or chert

chips. The finding of flakes upon a field is the best indication that some relics might be found. The attention and the eye are focused upon every flake fragment and scrutinized to see if it shows flaking and is complete. Sometimes only a point or part of the base of an arrowpoint is discernable in the dirt and it is highly desirable to turn over and examine every piece of stone upon a field for signs of human workmanship.

It is not really difficult to find relics, but the eye and the mind must be trained to search and sort out what are artifacts and what are not. The writer has taken men out in the field skilled in trades and other professions for an afternoon of recreation, and low and behold, they would step all over the relics and not see them. Then he discovered that their minds trained to do other things did not have the proper vision for seeing and finding a relic upon the field. After a little instruction on his part, however, they were soon able to find a few arrowheads and other relics for themselves.

It frequently startles one how often farmers are ignorant of relics existing upon their own fields. Burdened with a struggle for existence, they often fail to realize and see what prehistoric implements and remains lie in the ground they cultivate. Upon one occasion, the writer showed a few arrowpoints to a farmer that he met and asked him if he had ever found any stones fashioned like those on his hand. The farmer's retort was in the negative. Thereupon, the author went out on a promising field behind the farmer's barn and discovered three beautiful arrowheads and a few crude pieces. Returning to the proprietor of the land, the farmer was astonished at the revelation and could not understand how one could recognize such stones when only small portions were visible.

On the other hand, some seemingly novice only twelve or thirteen years old with a watchful eye,—a farmer's son or the son of some urban citizen—could easily find arrowpoints on some field not far from his home. The eye must be trained; be it young or old, be it self-instructed or be it tutored, it must somehow be trained to grasp evidences of past civilizations

as they are thrown at random upon the field. What one sees another passes over unless the training is there.

While on the field collect everything that shows signs of past human workmanship. Collect crude, broken and questionable pieces as well as beautiful, perfect specimens. The author almost discarded a flake on one trip which later on at night under a light proved to be an unusual flake scraper with a curved cutting edge.

It should be born in mind for a thorough search that it is often better for one to divide his attention and his eye to look for particular groups of relics. For instance, look first for arrowpoints and spears; then look for the heavier implements like the celts and axes; and then, look for copper implements and potsherds. It is the writer's experience that a general search will frequently not be as rich in reward as a specific search for types of implements one at a time. The survey seems to be more thorough when different aspects of the field research are taken up separately.

Again, one should not be discouraged by not finding relics on a particular field for the first time. The original virgin surface plowed up and returned to the surface—minus all vegetation that has decayed—usually, discloses more relics. At alternate plowings, the virgin surface is always brought back to the top; thus, one year little might be found in the way of artifacts, but the next season, plenty of implements might be discovered.

A list of implements that may be found on the field is of extreme value to the amateur. The possibilities of surface research and a visualization of what might be found increases the amateur's chance for success. If one knows what implement to expect or find on the field, he can be sure to get lucrative results. A bird's eye view of the possibilities and the likely artifacts to be found makes one conscious of the probable presence of them on a site. An extensive list has been prepared by Mr. Charles Brown which is too lengthy to quote here*.

*Checklist of Wisconsin Indian Implements, By Mr. Charles Brown, Wis. Arch., Vol. 8 No. 3, April 1929.

While covering and concentrating in any particluar community find out who the local collectors are, examine their finds, take an inventory of their material, and find out, if possible, where the material was found, and by whom. It is surprising how willing farmers and local collectors frequently are to assist an enthusiastic archeologist. A "tip" from them often reveals a paradise for a careful worker, and besides, through your record their finds and observations are not lost for the future.

Another point that the author has discovered is that the more one surveys collections of others or collections in public museums, the more one can visualize the likely things to be found out on the field. He collected arrowpoints and axes for years before he realized that fragments of pots also tell a story and mean something. Potsherds in the locality that he was working were extremely hard to find because the ground and the fragments of baked clay were often much the same in color. Also, due to the extreme moisture of the soil and the chemical composition of the ground, the pieces of pottery had been subjected to rapid disintegration. Sometimes it was almost necessary to cover a site on hands and knees in order to find the fragments.

Because of its importance, the author is induced to quote portions of Mr. W. C. McKern's excellent summary entitled, **The Importance of Pottery in Wisconsin Archeology** (Wis. Arch., Vol. 8, No. 1, Oct. 1928):

"The introduction of copper, brass, and iron vessels with the establishment of trade contacts with the invading Europeans marked the end of pottery development. Soon the native manufacture of earthenware became a lost art, and to a large extent, the very memory of pottery vanished.

"**I in no way infer that the arrowpoint has no importance to the archeologist, but rather that the potsherd is a much more apparent and reliable culture marker, and that in a province such as Wisconsin, where we have as yet neither defined and limited our archaic cultures, a study of pottery promises maximum results.

"**In Wisconsin, we have distinguished at least four mound building cultures, largely through pottery evidence: (1) the Effigy Mound culture was basicly northwestern Woodland in type; (2) the Grand River culture was basicly northwestern Woodland in type, with pottery suggesting Siouan affinities; (3) the Aztalan culture was basicly similar to that of the Cahokia district centering in southwestern Illinois, as evidenced primarily by the pottery; (4) the Hopewell culture, first discovered in Wisconsin by Cyrus Thomas in about 1890, rediscovered and first identified as of Hopewell type this year in Trempealeau County, was definitely marked by a Hopewell type of potery. In every instance pottery has proved the most important culture marker."

The amateur can readily see that fragments of earthen pots used centuries ago by the Indians are of utmost importance. He should be on the watchout for specimens on the field, therefore, and should segregate them in envelopes and boxes as found. Every campsite should have accurate, complete data for all potsherds found on it, together with a list of all relics found over a period of years. In this way, the specialist can ordinate the campsite material with the mound material in establishing and verifying cultures. External and internal designs, material composition, shape, and temper are some of the basic elements in judging and comparing pottery. If enough sherds can be found, a skillful museum worker can often restore a pot to show the original appearance of the vessel.

Let me make a digression here. Many collectors have specialized in collecting pottery believing that culture, traits, etc., are best evidenced in clay productions. Collectors of stone, copper, and other relics in the past have often been negligent in preserving records of the many implements found. Museums and private collectors have thousands of specimens which are meaningless because of the absence of a record and the serious-minded pottery collector with recorded finds is justified in looking askance at the futility of such displays. Yet, the manufacture of pottery was only one activity in an Indian's life; one group of relics cannot be stressed to the neglect of the rest; all remnants found on the field must be correlated or combined in order to create the proper perspective of how tribes lived

and the culture they attained. In judging an individual's character, no one trait should be stressed and the others excluded. So it should be in archeology, no one phase should be so completely stressed as to cloud the probable picture on the horizon. The cultural attainments of past civilizations in Greece, Rome, Egypt, Babylonia, Mexico, Peru, or any particular portion of the United States cannot be solely judged by one phase of past human endeavor. Pottery is exceedingly important as an avenue of approach, but the conscientious archeologist wishes a composite picture, if possible, of how prehistoric people lived. A complete, authentic record of all relics found in a locality, therefore—including mound excavations and surface finds—is essential.

Another item that the amateur should watch for is the presence of refuse pits on a field. Refuse pits often reveal much material when once disclosed. If fragments of muscle shells, cracked bones of animals, fish bones, pottery fragments, and other debri are discovered upon the surface of a plowed field, they should be carefully scrutininzed as these are indications that there might be an extensive refuse pit buried below the ground. Mr. Charles E. Brown, Madison, Wis., informs the writer that he uses a steel rod to penetrate the ground to determine the depth and size of the kitchen midden. If it appears to be extensive, he digs and sifts the material with a sieve for implements and relics. Indians, years ago, often dug holes in the ground and buried refuse much like campers do to-day; if time was short or they did not emphasize sanitation, the refuse was just thrown in piles to decay. Many excellent relics such as bone awls, scrapers, needles, knives, clay pots, etc, etc., have been recovered from rubbish of such pits.

RECORDING

At the finish of the day when one arrives home, the results should be recorded and tabulated. Specimens found should be numbered with India ink and recorded in some Archeological Record Book* before the data is lost or forgotten. Remember,

*Wis. Arch., Record Suggestions for the Archeologist, Wilton E. Erdman, Vol. 11, No. 3, p 126.

a relic without a record means nothing. A person's memory plays tricks; therefore, record everything while it is still fresh in the mind. A card-index system** for tabulating sites will prove advantageous by providing a means of accumulating data concerning each site and also providing a system for having all sites at one's finger tips. All the data pertaining to the individual site with a map on one side of the card will give the location and physical features considered important. On the reverse side of the card, moreover, a perpetual inventory showing how many relics were found and the dates can be kept.

The amateur should be warned that scientific attitude in collecting Indian relics is the most important spirit in archeology. Relics purchased may be beautiful specimens, but if there is no record, of what use are they? Scientists for decades have frequently deplored the commercialization of objects that belonged to art and science.*** Any Indian relic without data is really worth nothing while the value of a collection of relics with record to science is extremely great. It grieves one to see people place and stress a monetary value upon things, in dollars and cents, which in reality signify the thought and work of some prehistoric craftsman. Any true scientist or collector forgets the money involved in any of his finds.

Records may vary with the purpose in mind or the object in view. The purpose of the recorder determines the kind or form of the record and accuracy determines its value. Books of accounting for large corporations do not fit small retail establishments; records of doctors or dentists do not fit clothing or grocery stores; therefore, it is essential to select systems that will register what one has in mind. Card index records have been devised with splendid results in many instances. The author thinks that the chonological-columnar record has some value because all relics are entered in their proper se-

**Wis. Arch., A Card Index Method for Recording Archeological Surveys, Milton F. Hulburt, Vol. 11, No. 2, p. 68

***Wis. Arch., Vol. 2, No. 4, July 1903, p. 93, Commercial vs Scientific Collecting, Warren K. Morrhead.

quence as found with their respective dates. For site information, however, the card index system is extremely advantageous. The principal advantage of the chonological-columnar form of recording is that it shows the efficiency of surface research for a persistent work over a period of years and shows the results where sites are visited time and again. One can readily check how many times one has visited a site, the results in relics from each visit, and on what dates such visits were made.

Many collectors have collected rare and high-priced specimens as a hobby. With them, it is a complete record of each individual specimen over a wide territory and not a collection from a restricted region, small in area; therefore, their record is more specific to each item and may have drawings or photoraphs of items included. For example, Mr. Joseph Ringeisen, Jr., of Milwaukee has a minute photographic, descriptive and historic record of each birdstone in his famous birdstone collection. Remember a thorough record to-day may mean much for the microscopic student of the future. We want a complete record of each relic; we want a record to show how it is associated with all other relics; and we want a record of all sites, mounds surface or otherwise.

SAFEGUARDING SPECIMENS

Specimens should be protected by placing them in boxes, trays, cases, or in some other good respository. Many rare specimens have been broken or lost by careless handling. Farmers have often placed axes etc., upon rafters in their barns, but when it came to showing the pieces years later, they had been lost or wandered away. Likewise, many pioneers and old settlers have thrown valuable relics together with other trash and stored them in attics or closets. Later, the entire lot was thrown out or sold for junk and the relics went with it. Historic relics should be protected so that they are not lost or broken.

It might be fitting to mention here that every collector should in later years be sure that his work is going to be perpetuated and that his collection will be protected. If there is

no one in his family that has the interest or the capability of keeping up the collection, it should be turned over or willed to some local or state museum with complete information attached. Usually the museum is the eventual custodian of the relics that chance to be found, and it is often wise to present the collection in bulk, to a museum, while the data is fresh, before it may be broken by some disinterested descendent or relative.

SUMMARIZING DATA

One should summarize the material, facts, and lists of relics found on the various sites from time to time. If this is done, information can be easily turned over to the professional archeologist when the time arrives.

It is well to prepare a map as a sort of working sheet to show **existing sites** (sites you found), **formerly located sites** (sites others found but you checked and verified). and **reported sites** (sites others reported, but you have not checked). Standardized symbols that can be used for this purpose will be found in a bulletin issued by the National Research Council, Washington, D, C., Bulletin No. 93, 1930. Maps can be made for a section, township, or county in scope. If large maps cannot be purchased for the purpose, they can be produced on a large, light-colored window shade. The author has drawn or traced in India ink a number of maps upon window shades and the advantage of being able to roll them up or down when placed in a specially built container is worth the extra effort. With maps easily accessible and close at hand, one can see at a glance what progress has been made.

DISSEMINATING THE INFORMATION TO OTHERS

The information that the amateur has with his summarizations should be reported to the Wisconsin Archeological Society and also to the neighborhood museum for their records and study. It is only through cooperation of all interested in this facinating study that the true, general, and concrete view of Wisconsin antiquities can be eventually released. Standard-

ized forms have been devised and can be had for the asking by writing to Mr. Robert B. Hartman, secretary, 1874 N. 40th St., Milwaukee, Wisconsin.

Editor's note:

With your copy of the September issue of the Archeologist you will find two supplements. One, entitled "Section Map," is for your use in reporting the signifant present day Indian data to your Secretary. The other may be used in connection with Indian Village sites and is self explanitory. We may say that we are endevoring to learn the present situation in each township and county in the state as regards Indian mounds, village sites, and other data such as trails and battle fields, so that we may have up to date records. Many of the old records which have come to our notice have been found to be inaccurate.

CONCLUSION

As soon as one is able and funds permit, one should secure archeological bulletins from museums and purchase recognized books on the subject in an effort to build a library. A library or storehouse of knowledge at one's elbow provides the foundation on which to build and develop a well balanced understanding of the fundamentals, problems, and accomplishments of archeology.

Again, the amateur should not have any apprehension to ask questions of professional archeologists whenever such a contact is made. Their minds trained in science will render constructive criticism that is extremely beneficial. The old adage that "a fool can ask more questions than a wise man can answer" often holds true in archeology. A layman—while not always a fool—can frequently ask a professional archeologist so many questions as to maake him feel like standing on his head. Yet, such questions and intellectual curiosity are often the sparks that induce new ideas to those qualified and skilled in research work. Interrogatives frequently give a new angle of approach to a problem.

Let the author reiterate and emphasize that mere collecting is not the main issue in archeology. It is not **collection** but

realization—realization of the use of relics to determine cultures and the evolution of prehistoric man in his effort to progress—that is of utmost importance. May all who enter the field of archeology as a hobby be inbued with a scientific spirit at the start.

Most of us admit the existence of some supreme being at least and that the activities of man are often controlled by some master hand. Call it luck, fate, or predestination, the author's interest in archeology can be attributed to an experience that was probably planned by another. He was crossing a potato field one half mile northwest of Horicon one day in 1913 and was running home because it was getting dusk. Jumping from one row to another, he was compelled to look down lest he stumble and fall due to his pace. While looking down and moving at a fair speed, his attention was attracted, for an instant, by a beautiful leaf lying between the rows. His momentum carried him on, but he retraced his steps to see what it was. Picking it up, he found to his surprize that it was not a leaf but a wonderful, transparent, rose-quartz arrowhead, 1½″ long and ½″ wide and with perfect symmetry. He stood dazed for two or three minutes looking at the gem but it was too dark to look further that day for more relics. This was his first find, and ever since, he has been confirmed as an amateur archeologist. Was it luck, fate, or some master hand? This prize, to-day, he cherishes as the most valuable specimen in his collection.

The author, as an amateur, is deeply interested in archeology because it stimulates the imagination, provides physical and mental recreation, gives social and cultural associations derived from meeting others of the same interest, provides a hobby to forget the fluctuations in economic affairs and life, and stimulates a new interest in the life of the past, present, and future

ARCHEOLOGICAL NOTES

During this past summer your secretary has been busy changing over the mailing of your Archeologist to Milwaukee from Madison. In addition he has been in close correspondence with influential people in West Bend and Oshkosh in an endevor to create interest looking toward the preservation of the Hagner mounds at West Bend, and the Lasley Point Mounds at Oshkosh.

Mr. Charles E. Brown, our vice president, has prepaired an interesting monograph entitled "Historic Landmarks of the University of Wisconsin Campus". We believe he will mail you a copy if you wish one.

Mr. Gerold Stowe, curator of the Douglas County Museum, has been called to the "colors". Nevertheless he has promised to "take over" the March 1942 issue and tell us all about some Indian yarns and the collections in the Douglas County Museum.

The United China Relief, 1790 Broadway, New York, N. Y., has put out a letter entitled "Archeological Excavations In Remote Southwestern China Reveals Remains of Prehistoric Cultures."

We are pleased to announce that the following members have joined the Society during this summer:

Mr. Charles F. Knight, Dalton, Wisconsin, annual member.

Mr. Walter Pufahl, 3447 N. 47th street, Milwaukee, Wisconsin, annual member.

University of Texas Library, Austin, Texas, Institutional member.

University of Nebraska, Lincoln, Nebraska, Institutional member.

Resigned: Mr. Herbert S. Roswell and Rev. Christ Hjerinstead due to ill health.

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The Wisconsin Archeologist

Vol. 22 | December, 1941 NEW SERIES | No. 4

Wisconsin Museums, 1941

Indian Winter Legends

Display Classifications

What are you going to do with your Collections or Relics?

PUBLISHED QUARTERLY BY THE
WISCONSIN ARCHEOLOGICAL SOCIETY
MILWAUKEE

Accepted for mailing at special rate of postage provided for in Sec. 1103
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VOLUME 22, NO. 4
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1941

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WISCONSIN ARCHEOLOGICAL SOCIETY
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Milwaukee, Wisconsin

Incorporated March 23, 1903, for the purpose of advancing the study and preservation of Wisconsin antiquities

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The Wisconsin Archeologist

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New Series

WISCONSIN MUSEUMS, 1941

Charles E. Brown

During the past year Wisconsin museums have made good progress. A number of new museums have been created and the condition of some others greatly bettered as to their financial resources, additions to their collections and their usefulness to the general public. Early in the year a joint meeting of the Wisconsin Museums Conference was held at Milwaukee with the Wisconsin Academy of Sciences, Arts and Letters and the Wisconsin Folklore Society and at which some forty museums were represented. All were benefitted by participation in this meeting.

During the summer the Wisconsin Conservation Department issued for the benefit of tourists and other visitors lists of the museums, scenic and historical and other landmarks of the state. These gave added helpful publicity to our indoor and outdoor museums. The University of Wisconsin printed a leaflet, "The Campus Outdoor Museum", being a guide to the historic buildings, Indian mound groups, monuments and historic trees on its grounds. This was distributed for the particular information and use of summer session students. Booklets and other literature were also issued by some of the other museums of the state. The Milwaukee Historical and Baraboo museums were among these.

At the annual meeting of the Wisconsin Historical Society, held at Madison, on October 16, representatives of twenty historical museums affiliated with the society through its local and county historical societies were present. Some of these made reports at the morning meeting held in the auditorium of the State Historical Museum.

A brief report of some of the recent activities and condition of some Wisconsin museums may be made. The Lake Mill-Aztalan Historical Society has rescued from impending destruction the old Baptist brick church (1852) at Aztalan and is converting it to use as a historical building museum. This structure is but a short distance from Aztalan Mound Park. This society has also rescued a pioneer log cabin and placed it in a Lake Mills park to become a museum. The Octogon House museum at Watertown was formally opened as a museum by the Watertown Historical Society. It enjoyed a large patronage of visitors during the summer months. The Fort Atkinson museum, with a valuable collection now crowded into a single basement room in the public library building, is sadly in need of larger quarters or a building of its own. The great industry of Mrs. Zida C. Ivey in creating and making this museum useful to local schools and other visitors merits commendation.

The Gundry House at Mineral Point, located on spacious and beautiful grounds, has on display an already noteworthy collection of minerals, Indian implements, mounted birds, pioneer and war materials and other natural history and historical treasures. Improvements of both the museum and the grounds are to be made during the coming year. Visitors were quite numerous this year. At the Pendarvis House Mr. Robert Neale and Mr. Edgar Hollum have plans for the erection of additional pioneer Cornish buildings. Grant County has in a room in the court house at Lancaster the nucleus of a future county historical museum. The museum of the LaFayette County Historical Society at Darlington, once so attractively displayed in a room in the court house, has been crowded out of its quarters, and is temporarily without a home. Plans to remove it to the now rather empty and rather uninteresting interior of the old First State Capitol building at Belmont failed, the objection made being that the building was not fireproof. As a matter of fact none of our now numerous historic building museums are. Some of these structures are a century old and may, with reasonable care, exist for another hundred years.

At Wabeno, in Forest County, a fully equipped logging camp museum has been dedicated to the public. Plans for a museum

are in progress at Shawano. At Oconto the county historical society has been given the buildings of an old logging camp for a future museum. At New Glarus the Swiss chalet museum has attracted many visitors. Another proposed museum here is to consist of a number of pioneer buildings, perhaps somewhat similar to the Little Norway museum near Blue Mounds. At Portage the D. A. R. have planned to install as a museum the surgeon's quarters, the last remaining building of the early frontier Fort Winnebago. The Manitowoc County Historical Society will soon transfer its museum to the Rahr residence recently given to Manitowoc. The Walworth County Historical Society museum, now in the basement of the library at Elkhorn, is in great need of more suitable quarters. At Janesville there is every hope that the historic Tallman house may become a museum. At Poynette a natural history museum may be established in a room in the State Game Farm building. The historic pioneer McChesney home at Eden Glen, near Dane, contains a valuable collection of antiques and is doing educational service as a museum under the direction of Mrs. Edna McC. Bullard.

Historic building museums of various kinds now bid fair to outnumber all other classes of museums in Wisconsin. The first of these museums to be created was the Tank Cottage (1776) at Green Bay. Other museums of this class are now located at De Pere, Kaukauna, Oconto, Kewaunee, Neenah, Theresa, Milwaukee, Wauwatosa, Racine, Waterford, Watertown, Portage, Mineral Point, Prairie du Chien, Cassville and other places in the state.

Mr. Gerald C. Stowe has returned from his army service in Louisiana, and has resumed his duties as director of the Douglas County Historical Museum, at Superior. Mr. M. S. Crandall has replaced Mr. Arthur Koenig, drafted for military service, in the direction of the Sauk County Historical Museum at Baraboo. Mr. E. G. Wright has succeeded the veteran museum director, Henry L. Ward, as the head of the Neville Public Museum at Green Bay. Mr. Sylvester Jerry has been made the curator of the Wustom home at Racine, which is to serve as

an art museum. Rev. L. R. Cooper has discontinued his labors as curator of the Dousman Park Museum at Prairie du Chien.

The Wisconsin Archeological Society has for many years taken a very active part in the establishment and educational progress of museums in this state. Its members should continue to render all possible service to these public institutions.

INDIAN WINTER LEGENDS

Dorothy Moulding Brown

When the cold weather of the winter season approaches according to the Indians, mother Earth covers the plants with a snow blanket in order that they may not freeze. It is only a light blanket and, as the weather grows colder, she adds other blankets that they may be fully protected. Under this covering some of the wild animals also creep and go to sleep. In the spring the Sun melts these coverings with its warm rays and the plants and animals awake.

Among our Indians the winter time is the time for the telling of stories. On a winter night, when the cold wind is blowing, the Indian families and their friends gather about the wigwam fires to listen to the stories told by some old men versed in the myths, legends and stories of their tribe.

The old Winnebago generally refused to tell stories at any other time of the year. Then the snakes, who were the servants and messengers of Earthmaker, had crawled into their holes, "closed their doors". The Snake Clan held its feast late in the year when the snakes retired to their dens. The winter was the time when they went to sleep. To them tobacco, feathers and food were offered. The food was poured from a kettle into their holes. Then the sacred myths of the clan were recited.

In the winter the Ice Giants were abroad. They were very powerful and were searching for Indian victims for their kettles. An Indian, traveling down the Wisconsin River from his own village to another, once encountered one of these cannibal giants. There was no escape. The giant came for him and they wrestled in the ice and snow. Fortunately the Indian had with him a magic powerful medicine which gave him the strength to contend with giant until a recue party of Indians came up and the giant fled. This struggle is said to have taken place somewhere between the present location of Stevens Point and Wisconsin Rapids. The Winnebago word for snow is "wa", and for cold "sin na he na".

A Chippewa myth makes the villian Chakekenapok, the fourth son of the Earth Mother, the personification of cruel winter. Death and destruction followed where ever this monster went until he was pursued and killed by his brother Winneboujou. Winneboujou (Nenebozho) always sleeps during the winter. Before retiring to his home on an ice island in the North he fills his great pipe and smokes for a number of days. It is the smoke blown from his mouth and arising from the pipe of the hero-god which produces the mists of what is known as "Indian summer".

A Chippewa legend about the Indian mounds of northern Wisconsin explains that: "Some were built before the great flood. Most old Indians believe that the round and oval mounds are the remains of sod houses. The Indians living in them were snowbound in the winter time. They could not get out of their wigwams to obtain food and were starved to death. The wigwams afterwards fell in and buried them. Hundreds perished in this way. On still nights in the winter time their wailing can be heard in the pine forests."

An interesting winter story comes from the Potawatomi at Wabeno, Wisconsin.

Two Indian boys lived with their grandmother in a wigwam in the woods. One day the boys went hunting to get some meat for her. While they were gone a stranger came and asked for them. He waited for their return. When they came late at night they brought a big buck deer which they had shot. The old lady cooked some of the venison for their supper, the stranger also partaking of the meal. When it was finished he asked and obtained the permission of the boys and their grandmother to remain with them during the winter. Whenever they went hunting he provided them with hunting medicine, he being a magician, and they were always very successful.

This man's name was Winter Snow. When the spring came he thanked the grandmother for her hospitality and went away. The young men asked to go with him and followed him over the woods trail. One morning after this the old woman heard

a moaning outdoors and found that the snow was melting. This sound was made by her grandsons who had been transformed into snow.

A Prairie Potawatomi winter story tells that in an Indian village there was an old woman who was suspected of being a witch. When undertaking to bewitch any of the Indian people she would transform herself into an owl, a mouse, or other animals or into some other things. Thus they could never catch her at her tricks. Once when she was leaving a wigwam, where she had worked some mischief, she turned herself into a snowball. Some boys saw this snowball roll out of the wigwam door. They guessed that it might be the witch woman and ran to get a kettle of hot water from the fireplace. This water they poured over the slowly rolling snowball which melted, killing the witch.

The Wisconsin Menomini also have a considerable number of stories about the winter.

Once some girls found a porcupine sleeping in the woods at the base of a pine tree. To awaken and irritate the porcupine they at first called it bad and insulting names, but the porcupine continued to sleep. Then they picked up some sticks and began to poke and to beat him. This treatment awoke and angered the animal. When he escaped he used his magic power to punish them. As they went away snow began to fall. It snowed harder and harder and soon the girls could no longer see the path and became lost. Finally they became exhausted in their efforts to get out of the woods and sank down in the deep snow. Here they were frozen to death. So the porcupine had his revenge for the insults and beating he had received.

A hunter, who had been hunting for several days, became very tired and lay down to sleep. The sun awakened this Indian Rip Van Winkle. Then he was surprised to find that he had slept through the entire winter beneath the leaves and snow. He returned to his village with his rusted gun and worn blanket and clothing and learned that his family had thought that he was dead.

A fairy tale says that Fox and Wolf were once traveling together late in the year. The only food which they had was a mocock of maple sugar. When they came to a frozen lake Fox persuaded his companion that they should have some fish to add to their food. At his suggestion Wolf cut a hole in the ice and put his tail through it into the water. The fish were to bite the tail and he was to pull them out on the ice. But the ice froze around his tail and he had a hard time in releasing it. While he was fishing Fox ate up all of the maple sugar and fled.

An Oneida Indian told this story of the Ice Man at Green Bay. The Indian people were once burning brush in the woods in the autumn when the fire got away and burned some trees. It burned down to their root and into the peat bog. The hole that it burned grew larger and larger and the Indians, being unable to put it out, became frightened. They thought that it might burn up the whole world. They did not know what to do.

An Indian had heard that living in the north, in a house made of ice blocks, there was a spirit who might help them. Messengers were sent to this Ice Man to ask his assistance. After traveling for a long time the man found his house and he came to meet them. He was a small man dressed in skins and with very long hair reaching down to the ground. After listening to their story the Ice Man agreed to help them. He told them to return and he would be with them on the next day. The messengers then returned and found their people still gathered near the burning pit which had now become very large. Many of them were crying.

The next day a strong wind came from the north. They became afraid then for they knew that it was being sent by the Ice Man. It blew the fire and made its flames rise higher and higher, sparks filled the air and these and the flames reddened the sky. Then came a fall of rain which only caused the flames to leap and whirl and become brighter. The rain became heavier, followed by sleet. This downpour put out the fire and caused great clouds of smoke to rise from the firebed. The

storm now become a blizzard which piled up drifts of snow in the hole and smothered the fire. Even the clouds of smoke ceased. The people fled to their homes and it was several days before the storm came to an end. So the world was saved from the raging fire. Now the Ice Man comes every winter to watch and protect his Indian friends.

Phebe Jewel Nichols has published a pretty Menomini winter tale. "When the winter has come and the lakes and rivers are frozen but there has yet been no snowfall, the ice has many voices. Often the voice is like thunder, sometimes like that of an animal in distress, or a child wailing, or of someone calling far off, sonorous, echoing, eerie.

Always the Indian child has wondered about these voices and inquired about them. "It is the lake (or the river) calling for a blanket", says the mother. "Soon the snow will come and cover the ice and the water will be warm. When the snow melts or blows away, you will hear the water calling again. Then again it will snow. Snow is the blanket that the Great Spirit sends to keep the "Little Ones" warm, the flowers in the woods, the squirrels and the rabbits in their nests and even the water in the streams and lakes that talks to us in the summer time".

Snow and ice, sleet and cold are "blessings" which the North Spirit bestows on humankind year after year.

Whipped onwards by the North Wind
The air is filled with dust of driven snow.
The earth is hidden,
The sky is hidden,
All things are hidden,
Before, behind, above, below,
Who can turn his face from it?
All the animals drift mourning, mourning—
Only the Gray Wolf laughs. (The Blizzard,
Hartly Alexander).

DISPLAY CLASSIFICATIONS

Wilton E. Erdman

The student of archeology, at sometime or another, is confronted with the problem of displaying specimens. Museum cases are much too costly and frequently too bulky for the collectors to have. Yet, the enthusiastic collector wishes to protect his specimens and at the same time have them readily available. This short article deals with a few features that might assist the beginner in selecting a suitable repository for materials.

It is frequently difficult to classify specimens for display purposes because many pieces can be placed into a number of categories. For example, if one is classifying according to geographic location, a conflict would result if one desired an immediate change in bringing all relics of similar shapes together. FLEXIBILITY in displaying specimens in order to illustrate some point, standardize the items, or show interrelationship is highly desirable. The author, however, knows of no method that will provide this feature of flexibility completely to the amateur, as well as provide adequate protection to the specimens. Museums have a system for furnishing flexibility by constructing verticle and horizontal glass wall cases. But the amateur cannot purhase such costly equipment, let alone getting cumbersome cases into his home. To the average collector, once a piece is classified and placed, it generally remains there and cannot be readily associated with other groups.

Specimens may be grouped acording to:

1. Chronological order found.
2. Kind or type of item or material of which it is made.
3. Purpose or use. (Several kinds may have same use).
4. Shape.
5. Size.
6. Location found.

7. Nature of sites on which found i.e., mound, workshop, etc.
8. Antiquity or age in conjuntion with geological data available (This classification may be most fitting for Europe and Asia where the eolithic, paleolithic, and neolithic periods are more distinguished)
9. Historical significance.
10. Individual making find or collector gathering data and evidence.
11. Special purpose of the exhibit:
    a. Illustrate tribal characteristics, culture, industrial, or social development.
    b. Illustrate evolution of some phase of development.
    c. Illustrate steps or processes in manufacturing some item.

From another angle, the means or methods of display depend upon:

1. Size of items.
2. Number of items in the collection.
3. Purpose of the display.
4. Grouping desired.
5. Value and use of display (permanent or temporary).
6. Available funds.
7. Inclinations of the collector.
8. Domestic or public surroundings.

The actual methods usually adapted in displaying specimens are as follows:

A. **Laying Specimens Loose** in cases, racks, shelves or drawers.

B. **Permanently fastening specimens by:**
    1. Sewing.
    2. Nailing.

3. Wiring
4. Glueing.
5. Hanging.
6. Beeswax-Balsam.
7. Placing them in glass covered trays filled with cotton batting for a mattress.

The advantages and disadvantages of the methods just enumerated can be listed thus:

LAYING SPECIMENS LOOSE

Advantages

1. Unobstructed display of specimens.
2. Greatest flexibility possible.
3. Suitable for large and small specimens alike.

Disadvantages

1. Display is not fixed and is apt to shift if the case is moved or jarred.
2. Specimens might chip or break due to shifting.
3. Display must remain at all times stationary to keep order.

SEWING SPECIMENS ON CARDBOARD OR OTHER BACKGROUND

Advantage

No shifting or probable breakage.

Disadvantage

Display impaired by thread, string or cord.

NAILING TO BACKGROUND

Advantage

Object is firmly fixed.

Disadvantages

1. Possible breakage, chipping or marking of specimens.
2. Heads of nails obstruct view and are unsightly.
3. Holes are made is cases and drawers and mar the equipment.

WIRING TO BACKGDOUND

Advantage

Often favorable for heavy and large specimens, and vertical cases.

Disadvantages

1. Wire obstructs display.
2. Wire may chip or split specimens.
3. Wire may stretch and specimens may become loose.
4. Holes in drawer bottoms, shelves or case backing.

GLUEING TO BACKGROUND

Advantage

Unobstructed display.

Disadvantages

1. Specimens often work loose.
2. Glue mars specimens.
3. Display is fixed and no reclassification can later be neatly made.
4. Adaptable to small specimens only.

HANGING IN UPRIGHT CASES OR WALLS

Advantages

1. Adaptable to some specimens like beads, bows, skins, etc., that can be easily hung up.
2. Adaptable to long or large specimens.

Disadvantages

1. Specimens might work loose or come off hooks.
2. Cases must remain stationary.

BEESWAX-BALSAM METHOD

(This was presented in Sept., 1935, issue of The Wisconsin Archeologist, Vol. 15, No. 2., by Dr. H. W. Kuhm. For mounting sherds, specimens, etc., the formula was 3 parts (6 ounces) best bleached beeswax, 1 part (2 ounces) Canada Balsam, and

the melted beeswax was added to the balsam and stirred while the wax was still molten.)

Advantages

1. Well suited to pottery and small specimens.
2. While the composition holds the specimens in position, objects can be easily removed from background because fastening agent continues to remain soft and pliable.

Disadvantage

Not well suited to large specimens to be displayed in vertical cases.

GLASS COVERED TRAYS FILLED WITH COTTON BATTING MATTRESS

Advantages

1. Unobstructed display.
2. Flexibility in classification (specimens can be removed at will by lifting cover).

Disadvantages

1. Cotton Batting is apt to pack and settle.
2. Specimens must be of more or less uniform thickness.
3. Not adaptable to large specimens.
4. Cotton Batting is apt to work over sides of specimens.
5. Extra cost of trays.
6. Additional work to arrange and fit specimens into beds.

(Some collectors have improved the **Glass Tray-Cotton Batting** method by putting a thin piece of cloth over the cotton batting before the specimens are placed; this removes the possibility of the cotton working up over the edge of the arrows., etc.,)

In closing, the following factors are desired in displaying items: First, unobstructed view; second, protection or preservation of specimens in their original condition; third,

the best display at the lowest cost, least material, and least labor; fourth, flexibilty for re-classification or subsequent studies and researches; and fifth, the results or facts behind the display should be clear and easily grasped by those looking at it —this includes educational and instructive effectiveness.

WHAT ARE YOU GOING TO DO WITH YOUR COLLECTION OF RELICS?

Leslie L. Cooke

One of the most discouraging things to us collectors, is to see a man spend the best part of his life, and a great deal of his hard earned money, in working at his hobby and building up a fine collection of relics—then have them dissipated by a lot of disinterested people after he passes on.

I am thinking of my old friend, Edward Payne, who built up what was probably the finest private collection in the United States. His intention always was to build and endow a fine museum at Springfield, Illinois, his home town. I have talked with him many times about building this museum, but he always put it off. His rather sudden death left the collection to people who were not interested in it, and all his efforts were lost, and the collection was sold in small lots and scattered.

It seems to me that the young people of our country are the ones that we want to interest in the study of archeology, and I am wondering if there is any better way to stimulate interest in this great field, than to display a fine collection of relics where they can be seen often by these young people.

I have spent about 40 years in making a collection of North, South and Central American prehistoric relics. From this collection of 25,000 pieces, I have selected about 5,000 fine and unusual relics, which I have on display at our large High School in Winnetka, Illinois. This school has set aside a spacious room and built suitable cases where the collection is on display. The interest in these relics is quite general, and they have special groups who use them for study. For instance, certain groups

studying music, are shown and demonstrated the prehistoric stone and clay musical objects. The art students study the various pieces of pottery, etc., and the Archeology Club studies the entire collection. The school is within a few blocks of my home, and is thus almost as accessible to me as when I had the collection on display at my home; and I take a great deal of satisfaction in knowing that hundreds of people get to see the collection yearly. The arrangement that I have with the school is that they are to have the collection as long as they are interested in same and will properly protect and display it.

To anyone who is contemplating making similar arrangements with city, school, library or any other institution, it would be interesting and beneficial to visit this school in Winnetka, Illinois, and I am sure that Miss Ullrich, who is in charge of the museum, would be most interested in discussing it with you.

At the Skokie Grade School in Winnetka, I have installed a small collection of several hundred pieces. These relics were placed in wall cases along one of the main corridors, and make a very attractive display.

ARCHEOLOGICAL NOTES

Our fall meeting schedule got off to a flying start September 22, 1941, with Mr. James Gavin giving a spirited lecture on "Race as a Physical Archeologist Sees It". The meeting was well attended. Mr. Vetal Winn was awarded the George West Memorial Life Membership, which was given thru the kindness of Mrs. George West, for bringing in the most new members during the past year.

Throughout the summer and fall the Aztalan-Lake Mills Historical Society held many well attended meetings in Lake Mills, Wisconsin. They have acquired the old church which is located near Aztalan Mound Park and have endeavored to repair it for use as a Historical Museum. Our Society thru Walter Bubbert is giving them all the support we can in this worthy undertaking.

At the October meeting held on the 20th many of our members recounted their experiences of the preceding summer. It can be said that much territory was covered. Several took trips to the Pacific Coast.

Mr. Joseph B. Casagrande opened the November 17th meeting with a short talk on the linguistic work done by Columbia University during the summer of 1940 with the Comanche Indians. This was followed with a lecture by Mr. Floyd Lounsbury of the University of Wisconsin on his summer's work among the Cherokee Indians of Oklahoma.

We are pleased to report a new exchange member—The American Ass'n For State and Local History, Washington, D. C. For all of our members who are particularily interested in all data concerning the antiquity of man in America the editor would like to call your attention to the following Bulletins published by The Nebraska State Museum, Lincoln, Nebraska: Association of Artifacts and Extinct Mammals in Nebraska, by Bertrand Schultz Bulletin 33, November, 1932. The Scottsbulff Bison Quarry and Its Artifacts, by Erwin Hinckley Barbour and C. Bertrand Schlutz Bulletin 34, Vol. 1, 1932. Palaeontologic and Geologic Consideration of Early Man in Nebraska, With Notice of a New Bone in the Early Pleistocene of Morrill County, Nebraska, by Erwin Hinckley Barbour and C. Bertrand Schultz Bulletin 45, Vol. 1, April, 1936.

The editor wishes to again urge all of our members to report all matters of interest to him as they arise in your communities so that he may make a record of same and pass the word along to the other members. So many times a seemingly unimportant event may have an important bearing and would be a great help to other students in the field.